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The directors and staff
of The Canadian Jewish News
wish all of our readers
a happy, healthy
and prosperous new year.
שנה טובה

Canada

Russians mark new beginning

By LEILA SPEISMAN

TORONTO —

Jewish tradition says that a bride and groom on their wedding day are like a king and queen.

Many times, in the hoopla and excitement of a wedding, this notion gets lost.

But seldom was it felt so strongly as last Wednesday, Sept. 9, when seven couples from the former Soviet Union, denied a Jewish marriage ceremony in their former homeland, chose to remarry according to Jewish ritual.

Vitaly and Svetlana Akselrud, Mikhail and Lilia Belenky, Efim and Diana Bulshtein, Arkady and Roza Chmir, Leonid and Tanya Drot, Semyon and Mara Garmider and Poda and Dinara Sadikov, had all been married civilly for some years.

The event, billed as "the happiest day of the year," was held at Beth Avraham Yoseph Congregation, in Thornhill, under the auspices of the Jewish Russian Community Centre.

The couples, said Rabbi Baruch Taub, spiritual leader of the host congregation, had undergone many hours of study in preparation for the wedding.

"Their enthusiasm was contagious. They were as excited as any young bride and groom are, and it made us just as excited and proud."

The wedding was, Rabbi Taub said, a springboard towards more involvement in Judaism and in the Jewish community.

He added that it is a way for them to feel part of the community, and to feel that the entire community accepts them.

Before the ceremony, the brides, in traditional fashion, were seated on a raised dais, which was decorated with flowers, bows and white net.

To lively music and dancing, the grooms, accompanied by the rabbis who would officiate at their individual ceremonies, were led in for the bedeken, the lowering of the veil over the brides' faces.

Master of ceremonies Zale Newman explained each part of the ritual.

The marriage ceremony, which was planned to take place in the chupah garden of the shul, was switched because of inclement weather to the main sanctuary.

Each bride and groom was led separately to their chupah by prominent members of the community.

Although part of the ceremony was performed communally (partly, Newman explained, so that all present could feel they were part of the mitzvah of assisting at a Jewish wedding), there was no sense of it being a mass event; each couple was announced individually and treated with respect as an individual couple.

After the breaking of the glasses, each couple marched back up the aisle, slightly teary-eyed but smiling proudly.

They were caught by the crowd outside the shul, and the hall was a pandemonium of exuberant dancing.

After being allowed a short period of privacy (yichud), the couples came to the banquet hall.

Usually, a newly announced bride and groom run in, jump in, dance in to the hall — a moment of open joy. It wasn't like that here.

As each name was announced, the couple swept in — there is no other word for it — hand in hand, heads high, with pride and dignity, as if the royalty the day had conferred upon them surrounded each of them like a mantle. You could almost hear imperial trumpets.

It was a moment no one there will forget.

Rabbis Taub and Immanuel Schochet spoke of the "miracle" that after 70 years of ruthless atheism, the spark of Jewishness in each Jew had not been extinguished, and was being renewed by these seven couples for themselves and for their children.

Vitaly Akselrud, on behalf of the grooms, thanked the Jewish community for welcoming them with "love, friendship, and understanding.

"We are a people who stand strong for who we are, what we are and where we came from. We are a people who must stand up and say who we are."

Mara Garmider, speaking for the brides, called the event "the happiest day of the year; the happiest day of our lives."

Metro Councillor Howard Moscoe presented each couple with a plaque from Metro Council congratulating them on "marriage according to the laws of Torah."

Other public figures attending were MPPs Elinor Caplan and Monte Kwinter, and North York school trustee Mae Waese. Local MPP Gregory Sorbara sent a telegram of congratulations.

Officiating rabbis were Mark Dratch, Morton Green, Zalman Grossbaum, Yisroel Landa, Moshe Lowy, Raphael Marcus, Avraham Plotkin, Eliezer Rokach, Immanuel Schochet, Moshe Stern, Baruch Taub and Irwin Witty.

Mara and Semyon Garmider listen intently as Rabbis Irwin Witty and Yisroel Landa conduct their religious wedding ceremony. The Garmiders, who have two daughters, are originally from Tashkent. [Alron photo]

Early deadlines

During the upcoming High Holiday period *The CJN* offices will be closed. As a result, early deadlines will apply for the latter part of September through the month of October.

For the Oct. 1 issue, editorial deadline is Tuesday, Sept. 22. Classified and advertising deadline is also Sept. 22 at noon. Display advertising deadline is Wednesday, Sept. 23 at noon.

For the Oct. 15 issue, editorial deadline is Monday, Oct. 5. For classified and organizations, deadline is Oct. 5 at 4 p.m. Display advertising deadline is Tuesday, Oct. 6 at 10 a.m.

For the Oct. 22 issue, editorial deadline is Tuesday, Oct. 13. For classified and organizations, deadline is Oct. 13 at noon. Display advertising deadline is Wednesday, Oct. 14 at noon.

For the Oct. 29 issue, editorial deadline is Wedneday, Oct. 21.

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Rosh Hashanah message from Israel's president

The following is a message by the President of Israel, Chaim Herzog, for Rosh Hashanah 5753.

The year 5753 dawns upon an unquiet world, a world of shattering changes, economic and social problems, the threat and horrifying actuality of armed violence, and the spectre of hunger. We need only remember the unsolved questions in Iraq and the Persian Gulf, the splintering of the Soviet Union, the emergence of bristling ethnicism in the new republics of one-time Soviet Asia and elsewhere — perhaps most painfully in Yugoslavia.

A powerful new force adds to the adverse balance; that is the rise of Islamic fanaticism, not without accompanying anti-Semitism and virulent anti-Israel sentiment. Nor, despite the Holocaust and the crushing of Nazi power, has anti-Semitism vanished even from countries where the Jewish population of half a century ago is now practically non-existent.

Challenged by all this, 5753 can nevertheless be a year of promise and fulfilment and new life. In 5752 we saw the beginnings of direct negotiation between Israel and its Arab neighbors.

After decades of animosity Arab delegates are finally sitting face to face with Israeli interlocutors, discussing how to achieve peace.

In the past year, other important developments have occurred in Israel's relationship with the nations of the world.

Countries in Asia, Africa and elsewhere, accounting for more than half the world's population, have recently established full diplomatic relations with Israel. We saw national elections conducted in truly democratic fashion in Israel.

Moreover, we saw the emergence from the Soviet Union of hundreds of thousands of Jews, largely to Israel. Absorption of so many in a society so unfamiliar to them cannot be easy. It has indeed not been easy, but Israel's exertion and aid from Jewish communities everywhere have been far from ineffectual.

There is clear evidence of gratifying progress in absorption. The mistakes that have been made will, we trust, be rectified as the immigration, though on a less enormous scale, continues. No effort, we know, is too great, and I hope and pray that all of us, in Israel and abroad, will do everything necessary to ensure successful absorption.

The great adventure of Russian Jewry's changing situation has been, to a degree, paralleled by Israel's reception of that remarkable group, Ethiopian Jewry. Here again an epic of many centuries is ended and there is a return to the body of the Jewish people.

Here again much sensitivity is required of the absorbers if the absorbed are to develop and function fully and find fulfilment in their new life.

President Chaim Herzog

These are but two instances of Israel's central place in present-day Jewish demographic and cultural changes. We are perhaps too close to perceive fully how a new phase of history has evolved for our old people.

Out of Israel, too, comes much of the incentive to rebuild Jewish education and community existence in the Russian lands which were essentially the birthplace of modern Jewish civilization, and notably of the Hebrew and Zionist movements.

The restoration of something of the past for Jews remaining in Eastern Europe is complementary to the emigration effort, but should not be limited to Eastern Europe. The importance of enhancing Jewish education and of making efforts to counteract growing assimilation should be shared by Jewish communities worldwide.

Maintaining the spiritual wellbeing of the Jewish communities, wherever they may be, complements and supports the Zionist idea.

If ever a test case was needed for the Zionist solution, it is to be found in the fact that Israel is so palpably the refuge and home for Jews in plight and need. That is true for refugees from Yugoslavia, child and adult, as for so many others. And out of physical rescue eventually comes spiritual growth.

On the world stage, too, this has been a troubled but also a remarkable period. The passage of half a millenium since the discovery of the Americas is surely cause for commemoration and retrospection.

The Jewish people not only celebrates what the New World has given it in the shape of extraordinary new communities of such central importance. We look back, as well, on the agony of the expulsion from Spain and the problem-laden scattering of the exiles to new homes.

There was something awe-inspiring about the moments where in a Madrid synagogue the King of Spain and the President of Israel sat on either side of the Ark and, in the midst of prayer and felicitation, the new, positive relationship between Spain and the Jews was celebrated.

In sequel, as it were, the president of Turkey, along with leading governmental and public figures and the Jewish community, together with the president of Israel, commemorated the welcome extended by the 15th century Ottoman Empire to the exiles from Spain.

In consequence, new centres had grown up, lives and cultures were salvaged, rebirth in the Land of Israel was stimulated.

To recall history is not a sentimental exercise. It serves to illuminate the present and the future; it strengthens our determination to proceed against all odds and our belief in what our will can accomplish.

So Israel today enters more deeply into negotiations with its neighbors in the hope that the way may be surely paved towards co-existence and peace.

May 5753 be a year to remember with gratitude. To all of you everywhere, go best wishes for a good New Year. Shana Tova!

BACK TO SCHOOL

From left, Leba Spiegelman, Elisa Bergel and Tami Schneider of Toronto join classmate Barbara Samuels of Ottawa at Yeshiva University's Stern College for Women in New York City. The Canadian quartet are among an entering class representing 42 countries at the university's undergraduate and graduate schools and divisions.

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Richler foresees 'trouble' if referendum is rejected

By RON CSILLAG

TORONTO —

If the Oct. 26 federal referendum on the constitution is approved by less than 50 or 52 percent of Canadians, "there will be trouble," controversial author Mordecai Richler warned here last week.

Unless the deal receives a resounding Yes, Quebec francophones will blame "les autres" and there will be a backlash against the province's minorities, including Jews, Richler told some 500 people at Shaarei Shomayim Congregation in a rambling talk sponsored by the Jewish National Fund.

Richler, who created an uproar in Quebec with his book *Oh, Canada! Oh, Quebec! Requiem for a Divided Country*, said he thinks the referendum result will be close.

"It's a dog's breakfast, a real mess," he said of the package. "I will grudgingly vote yes, although I don't understand why we need 32 more MPs," he said.

Hard-core Quebec separatists will view a weak yes vote as a reason to keep up the struggle for independence and unrest will increase, said Richler.

But even if the constitutional deal is approved, young Jews will continue to flee Quebec "not because they're Jews but because they're English-speaking and feel unwelcome."

Richler's main argument in his book and in an article in *The New Yorker* last year is that Quebec was and remains a fundamentally xenophobic, anti-Semitic and tribal society — sentiments rooted in the Catholic church, various nationalist movements and the French press. He also ridiculed the province's harsh language laws.

Richler last week described the anti-Semitism of Quebec in the 1930s

Mordecai Richler

and '40s and said he found "thousands" of anti-Jewish articles in back issues of *Le Devoir*.

Anti-Semitism in Quebec today is "a problem, but not a large problem." Most discrimination in the province is directed at blacks, he noted.

Richler was raked over the coals in francophone circles for saying Quebec is more anti-Semitic than other Canadian provinces.

But he defended his statements, saying he based them on three separate surveys, all of which concluded that anti-Jewish feelings run higher in Quebec than elsewhere.

"I didn't commission, write or tamper with the findings. I was merely the messenger."

Richler said he has "nothing but contempt" for the "wretched" St. Jean Baptiste Society, citing a full-page newspaper ad the nationalist group ran recently, warning that French may become imperiled by non-francophones and newcomers to Quebec.

He said Quebec's culture will be better protected within Canada than if the province separated.

Richler spent a good part of his prepared speech blasting officials of Canadian Jewish Congress, Quebec region, calling them "court Jews."

He's had a running battle with Congress ever since CJC denounced his book in the French press. Richler contends that those who made the statements had not read the book.

Richler said he was "pleased" by the response from B'nai Brith Canada, which distanced itself from the author's statements.

Richler said he has received "sustained hate mail and threats against my family" as a result of the book.

"I don't need any lessons in bravery from the mealy-mouthed, resoundingly mediocre bureaucrats" of CJC.

Congress to support 'yes' side

By PAUL LUNGEN

TORONTO —

Calling it "Canada's last best chance" to avoid a possible national crisis, Canadian Jewish Congress is mobilizing its regional structures to support the "yes" vote in the Oct. 26 constitutional referendum.

"This is probably the most important constitutional question in Canadian history since 1867," said Congress president Irving Abella. "We owe it to ourselve as Canadians, not just as Jews, to vote to keep Canada together.

"The message that emerged loud and clear from our national plenary assembly in Toronto last May was that we Jews cannot afford to be spectators in the most fundamental constitutional discussion in our history," he said. "There can be no disinterested bystanders as Canadians confront their future."

Abella said Congress wrote to Prime Minister Brian Mulroney soon after the Charlottetown meetings to show its support of the constitutional agreement.

He said Congress is hoping to get its members and supporters to work for the "yes" side and serve as resource people and provide information about the vote. He said Congress' national unity committee, chaired by Max Bernard of Montreal, will be meeting with its counterparts from the Hellenic Canadian Congress and National Congress of Italian Canadians to plan strategy to best promote the yes vote.

The Congress president, who is a professor of history at Toronto's York University, said "unless there is a supportive voice, we're asking for trouble. . . What will be left is bitterness, hard feelings and perhaps the breakup of the country."

While acknowledging that the constitutional deal is imperfect, Abella said "we're voting for the principle of keeping the country together and working out the [agreement's] anomalies later."

* * * * *

Max Bernard, chairman of Canadian Jewish Congress' national unity committee, promised an all-out national campaign to get the Canadian-Jewish "yes" vote as the days dwindle down to the historic Oct. 26 referendum.

Bernard, who is also chairman for CJC Quebec region's community relations committee, said at the first regional executive meeeting of the 1992-93 year that despite the faults it might have, the deal cobbled together by the provincial premiers is still an agreement worth supporting.

"It is a compromise deal," acknowledged Bernard, a lawyer by profession, "but it's damn close to what the [Jewish, Italian and Greek] coalition has been supporting," including a "bit improved" distinct society clause for Quebec, promoting minority language rights, and articulating Canada's regional concerns.

The coalition to which Bernard referred is the three-community coalition that has spent the last year and a half meeting with their constituents and political leaders across Canada with the aim of bringing them into the process, clarifying the constitutional issues, and developing a common position.

On August 27, the coalition came out in favor of the constitutional agreement, and on Sept. 4 CJC president Irving Abella said CJC would be mobilizing its regions to support the campaign for the "yes" vote.

Bernard also gave an indication of how down and dirty the campaign is already getting.

"No" supporters Jean Dorion, head of the St. Jean Baptiste Society (SJBS), Parti-Quebecois leader Jacque Parizeau, and PQ vice-president Bernard Landry are now "specifically referring to the coalition" as part of their campaign, Bernard said.

And Landry, he added, has already attempted to "demean the solidarity of the coalition." The coalition fired off a letter to Dorion after the SSJB published ads in the French press claiming that the francophone population of Montreal was in a "free fall" as a result of the "non-francophone" population growing at five times the rate of francophones.

"Now we're hearing this 'newcomer' stuff again," Bernard said.

Bernard regretted that the coalition was not able, as planned, to travel to other regions of the province to consult with business leaders and average Quebecers.

CORRECTION

The advertisement for Jewish Immigrant Aid Services of Canada appearing August 27, 1992, should have read "Intensive Integration Program *with* language training, vocational preparation, Judaica programs and adjustment counselling."

The CJN apologizes for any inconvenience.

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From the Machzor for Yom Kippur

Grant a happy future for Your people; restore the Sanctuary to our midst; exalt the Mountain that is the most exalted of all mountains; raise the glory that has been cut down; brighten the darkness of Your desired Abode; bestow glory upon the (city) which sits alone; You alone shall enwrap her with sovereignty; remove disgrace from the city; shake off the wicked from Your dwelling-place; show mercy to Your congregation; take Your beloved to your heart; make a new covenant with her; let her life be precious in Youreyes; cleanse her with pure waters; settle her in the city where David camped; raise the stature of (Israel, who is compared to a) palm tree; proclaim to all our love; walk in the midst of our camps; seek the redemption of our exile; reveal the end of exile when You will acquire us again; come swiftly to have mercy upon us; proclaim that we are Your chosen people and we will acknowledge You as our G-d.

May G-d grant us all a Happy and a Healthy New Year.
A year in which we will all be redeemed from exile and be lead by the righteous and healthy Moshiach to our land Eretz Israel .

THE AFTERNOON OF EREV SHABBOS

Whoever takes note of what is happening in the world can see that the present time is *erev Shabbos* (Friday afternoon) before candle-lighting time... All the troubles and tribulations of the past and the present miracles constitute an immersion in boiling water to remove all uncleanliness, in order that our people should be able to receive the worthy guest whose arrival — speedily, in our own days — is being awaited by the eager eyes of our Jewish brethren throughout the whole world, including the Holy Land.

The world's erev Shabbos is a busy day of preparation for the imminent holy Shabbos day.

* * *

The author of Bayis Chadash records that "in the days of our forefathers... people used to pray the evening service and read the Shema so early before sunset on erev Shabbos, that the rav of the city, who was one of the eminent scholars of former times, used to go out to stroll by the banks of the river after the evening Shabbos meal together with all the prominent householders, and they would return to their homes before nightfall."

From this we may differ that even though we are many years before the end of the sixth millennium," so early before sunset," we are already able now to welcome "the day which is entirely Shabbos and repose," through the arrival of our Righteous Moshiach; we are already able now to partake of the festive "Shabbos meal," and be served the meat of the Leviathan and of the wild ox, and the precious aged wine.

THE BIRTHPANGS OF MOSHIACH

We are now at the conclusion of the exile. We have already been through the labors of *berurim* — with all their attendant trials. Moreover, we have also been through the "birthpangs of Moshiach," those awesome events that took place in our generation.

It is now clear and obvious that we are standing at the threshold of the Redemption. It is the duty of every Jew to be concerned with the welfare of his fellow, old or young, and to rouse him to *teshuvah*.

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CJN Exclusive

Ruth Ben-Tsur

Ruth Ben-Tsur is the new director for Canada of the Israel Government Tourist Office, a branch of the Israel Tourism of Ministry, and is responsible for promoting tourism to Israel.

With a BA degree in international relations and sociology from Hebrew University and an MA in political science and African studies, also from Hebrew U, Ben-Tsur first worked in public relations in the Knesset and wrote for the influential newspaper, Ma'ariv. She later was given the position as spokeswoman for Moshe Dayan before taking over as head of public relations for the Israel Land Authority.

She joined the senior staff of the Ministry of Tourism in 1984 as head of the tourist reception division, responsible for the information centres for tourists througout Israel. Prior to her posting here, Ben-Tsur was the national director for domestic tourism in Israel and was responsible for promoting Israel to the Israelis.

Married, with three children, she assumed her post in Canada last month. CJN Managing Editor Len Butcher talked with Ben-Tsur at her Toronto home.

CJN: *As the new director of the IGTO in Canada, did you come here with any specific agenda or were you waiting to evaluate the situation before mapping out any strategy?*

Ben-Tsur: I came here with a great knowledge of the Canadian market from reading all of Yehuda Shen's (the former IGTO director who recently retruned to Israel) reports that he had filed over the four years he was here.

I also went back 10 years and read thousands of pages of reports filed by his predecessors and studied the Canadian market.

CJN: *And what were your impressions after studying these reports?*

Ben-Tsur: The things that have been done here have been terrific and have been the right things, but not enough has been done. By not enough, I mean that they didn't have the means at their disposal to implement ways to change the image of Israel and make it a tourist destination.

Israel is not a country just for religious people, but I have a feeling that's the way it is looked upon by a great many North Americans. Israel has a modern infrastructure with beautiful hotels, great restaurants, incredible scenery and a magnificent coastline--everything that can suit any type of tourist. And yes, there is the religious side, but that's a bonus.

CJN: *How do you want Canadians to look at Israel?*

Ben-Tsur: I want people to consider Israel just as they consider Italy, France, Spain, Greece, Portugal and even Florida.

CJN: *How do you plan to do this?*

Ben-Tsur: We have never approached the consumers and that's something we must do. The pressure and demands to the travel agents should come from the consumers. People decide where they want to go, they don't let the travel agent decide. In order to put Israel in their minds and on their agendas, we have to approach them and the only way to do this is through mass media.

CJN: *Easier said than done unless you're talking about paid advertising. Is that the way you plan to get your message across?*

Ben-Tsur: We know we have to spend money and that money will be spent on various forms of advertising. We will also send media representatives to Israel to let them get a first hand look at the country and hopefully they'll come back and write or show film clips of what they saw.

It will also help greatly if Israel can enjoy a quiet atmosphere so you don't have the North American media reporting day and night about any conflict that might be taking place there.

When people aren't exposed to sensational media coverage they will soon look on Israel as they would any other country. It's not going to be an easy task, nor something that will change overnight, but we have to start.

CJN: *One of the biggest factors in promoting tourism is the amount of money available to you. How does your budget compare to other countries on a per capita basis?*

Ben-Tsur: Don't hurt me. I did a survey of how we compared to other countries and found we are far behind everyone else. Other countries are investing 10 to 20 times as as much as we do in promoting tourism and that's why I believe they get 10 to 20 times as many tourists.

I believe that if we only double our present budget that we would be able to reach those same numbers that go to these other destinations because of the advantages that Israel has, which I mentioned earlier.

CJN: *Tourism is a major source of revenue for most countries in the world today. Why hasn't more money been available to promote tourism to Israel? Is it that the government doesn't have it, or that tourism is not a priority?*

Ben-Tsur: It's a question of priorities. You know Israel very well and you know the problems we are facing in absorbing the thousands of new olim that have been, and are arriving on a continuing basis. It costs a lot of money to accommodate them, but it is important that we do so

I believe the government thinks very highly of tourism and considers it an economic branch. Tourism is like an export. Each tourist that comes to Israel leaves almost $1,000 and out of every dollar from tourism a net 85 cents goes to the national income, so we're talking a lot of money. We need it and we know we need it. The only thing is that we don't have the money to invest in it right now because of other things that we have to do. I hope that the peace process will change that scenario.

CJN: *Is there any one particular market you're targetting first or will you try to reach all of the markets at the same time?*

Ben-Tsur: We are going to go after everyone. The Christian, or pilgrimage market, is a tremendous market and one that we have started to approach, but we haven't really gone after the ethnic groups yet, like the Italians, Polish, Ukrainians and Spanish. These are people who have never been to Israel, yet are very religious, so we're going to invest a lot of effort in this market.

There is also the general market who we will try to convince that Israel is a great vacation destination.

Then there's the Jewish market, a great percentage of which has never been to Israel.

CJN: *How do you feel about the fact that so few Jews go to Israel?*

Ben-Tsur: Every Israeli believes that it is a natural thing that every Jew in the world will come and live in Israel, but it's also a fact of life that this is not true. We live in a free world and everyone can make their own choice as to where they wish to live. I see Israel as the homeland for the Jews, but that's my point of view.

I find the Jewish community in Canada very warm, very loving and very dedicated to helping Israel. Everyone I've met here I've felt like I was talking to an Israeli because they know Israel well and are very involved and concerned in what's going on, which makes me feel very comfortable.

At the same time, I know that many Jews here have not been to Israel, yet go to Florida every year and in a way, I feel sad, even hurt when I hear this. I told some of my friends and Jewish leaders that I would make a deal with them, that for every seven times a Jew goes to Florida, he or she goes once to Israel.

I don't want to demand that people go to Israel. One should feel privileged to go and see it and if you're a Jew it means a lot more. Israel is home for all Jews and when you get there, there is something in the atmosphere, as if someone is whispering in your ear that you belong there. You feel like you are home.

CJN: *Last year, Israel did a joint venture with Greece. Was it successful and do you plan any other joint ventures with Mediterranean countries?*

Ben-Tsur: We worked hand in hand with Greece last year and it was very successful so I'm sure we'll continue that program. Packages can also be sold with Egypt. We find that people want to do more than one thing, so if we can offer a package that goes Israel-Greece, Israel-Egypt, Israel-Spain, it becomes much more attractive.

And as you know, a direct service has been opened from Tel Aviv to Beijing so Israel has now become the gateway to the Far East. Now you'll be able to go to Israel, spend a nice seven days' vacation, then go on to Beijing for the same price.

CJN: *What other responsibilities encompass the IGTO?*

Ben-Tsur: To the public our office is a small Israel. We, which includes myself, Debbie Vadas and Ellen Melman, give information to everyone who calls us and will even suggest itineraries for them. We're there to answer questions on Israel and to make business by encouraging travel agents to sell Israel. We also sponsor brochures, seminars, anything to promote Israel and to work with the airlines.

El Al, of course, is Israel's national airline, but we will do our utmost to see that Air Canada flies to Israel. I think it's a psychological obstacle to Canadians when they see their own national airline doesn't fly there.

CJN: *Why hasn't Air Canada taken advantage of its landing rights in Israel?*

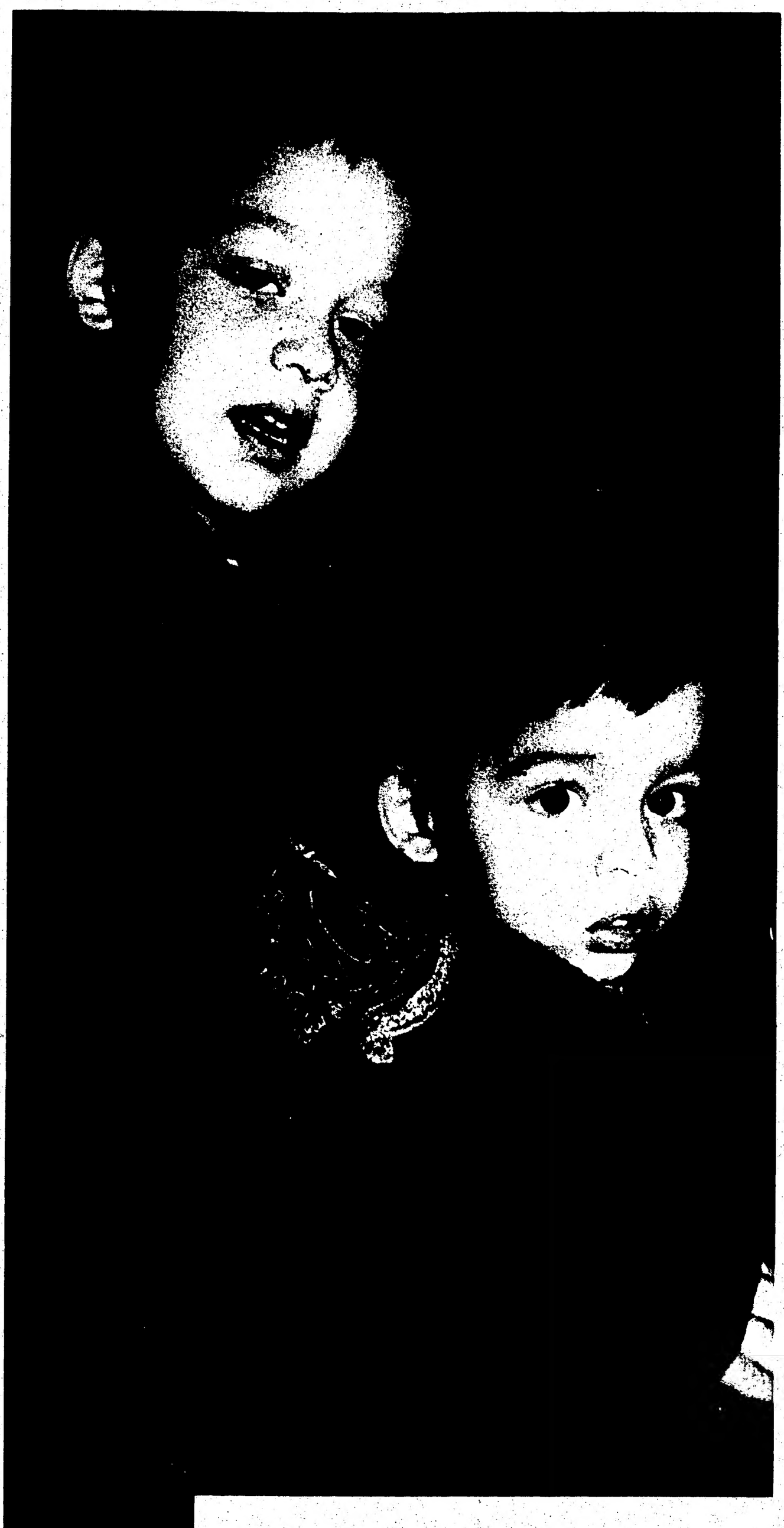
Ben-Tsur: I'm sure they have their own reasons, most of them economical, I would guess, but when they see that Israel can be a profitable destination, I'm sure they'll start flying there. That's one of our goals.

CJN: *What about the latest development with Sunquest, which has added Israel to their list of destinations?*

Ben-Tsur: This is a real breakthrough for us. It's the first time in Israel's history that such a large company is selling Israel. We're very excited and looking forward to the results which I'm sure will be very positive. We'll know early next year because the Sunquest program begins in January.

CJN: *What do you hope to accomplish over the next four years?*

Ben-Tsur: I would like to think, at the end of the four years, that almost everybody I speak to will tell me they've gone to Israel or have made definite plans to go. I'm almost positive we can do it.



There was a big **hole** in our wall, you could see right outside. Mama said she didn't know whose **army** did it, but that she knew it wasn't our army.

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Canada may sell frigates to Saudis

By RON CSILLAG

OTTAWA —

Canada should tighten its export of arms and military technology, a parliamentary subcommittee has recommended.

After two years of deliberations, the all-party Subcommittee on Arms Export last week called on Ottawa to enforce its own rules to closely scrutinize weapons sales to nations involved in, or under imminent threat of, hostilities.

It endorsed Ottawa's efforts to achieve tougher multilateral control over weapons proliferation but recommends those efforts be "redoubled."

Ironically, the committee's report came the same week as federal officials approved in principle a proposed sale to Saudi Arabia, which is still in a state of war with Israel, of three armed Canadian frigates.

Officials are also considering approving a deal to sell air defence/anti-tank systems to an unidentified Arab state in what some are calling the most controversial foreign arms sales in Canadian history.

Ottawa last week gave the green light for Saint John Shipbuilding Ltd. of New Brunswick to consider a proposal from Saudi Arabia for the purchase of three frigates, estimated to cost $500 million each.

In a statement, Saint John Shipbuilding stresses it is only "exploring a possible need of Saudi Arabia at this time," and that the deal is in "very preliminary" stages.

Nevertheless, Israel's Embassy here, as well as the Canada-Israel Committee, have expressed their concern at the deal, especially given Ottawa's own guidelines on weapons sales to unstable nations.

"Israel opposes in principle the sale of arms to any Arab state that is at war with Israel," Itzhak Shelef, the Jewish state's ambassador to Canada, told *The CJN*. "We understand Canadian policy. That's why we cannot understand the proposal to sell weapons to Saudi Arabia."

Shelef referred to Canada's arms exports policy, which commits Ottawa to closely control, if not ban completely, the export of military technology and goods to

- countries which pose a threat to Canada and its allies;
- countries involved in or under imminent threat of hostilities;
- countries under United Nations Security Council sanctions and
- countries whose governments have a persistent records of serious violations of the human rights of their citizens, unless it can be demonstrated that there is no reasonable risk the goods might be used against the civilian population.

Shelef contends that the Canadian arms market "is not open to Israel. When it comes to Israel, Canada applies its rules."

His remarks are born out by statistics: in 1990, Canada exported just under $11 million worth of weapons to seven Arab states; in 1991, the figure more than doubled to $26.5 million to nine Arab countries and represented 13 percent of all Canadian arms exports.

By contrast, Ottawa sold $64,000 worth of arms to Israel in 1990; last year, the sum dropped to just over $23,000 — a pittance by global arms trade standards.

Rob Ritter, executive director of the CIC, says the frigate deal does not represent a departure from Canadian policy "because the policy itself is flawed. The assumption is that Saudi Arabia won't use these weapons against Israel. Who's to say it won't?"

Ritter charges that Ottawa's approach on arms exports to the Middle East has not been even-handed and that the CIC "is disturbed at the pattern of sales."

Those sales may include, perhaps soon, a deal with an Arab state for the purchase of the Air Defense Anti-Tank System (ADATS) manufactured by Oerlikon Aerospace of St. Jean, Que., a deal that could be worth hundreds of millions of dollars for Oerlikon and the protection of as many as 500 jobs threatened by defence cutbacks resulting from the end of the Cold War.

For Winnipeg Liberal MP Lloyd Axworthy, who served on the arms export subcommittee, Canadian policy adds up to "hypocrisy of the worst kind."

Axworthy told *The CJN* in a telephone interview that Canada "has become a fairly rabid arms merchant" and is "cashing in" on its alliance with Arab states during the Gulf War.

But Minister of State for External Affairs Barbara McDougall said last week that Canada "is not as a country going out and promoting arms sales.

"We are not naive about arms. We know nations have every right to defend themselves and our arms policy reflects that," McDougall told *The CJN* last week following a speech at Toronto's Primrose Club (the full interview with McDougall will appear next month).

She said there was "an unusual confluence of allies" in the Gulf War. "Many allies come knocking on our door. We watch very carefully. We look at what [arms] are intended for. We have turned some down."

The value of weapons and technology Canada sold to the Arab world last year — $26 million — "is still pretty small" and more a result of supply and demand than of official policy.

McDougall said Saudi Arabia is not on the list of nations prohibited from receiving our arms.

Apart from calling on Ottawa to "toughen up" its controls on weapons sales, Axworthy says the subcommittee also recommends the creation of a Munitions Country Control List, a central data bank that would keep better track of which countries receive arms, and of permits required by exporters.

It also wants Ottawa to set up a commission that would examine how defence industries could convert to manufacturing peacetime goods.

Ultimately, the frigate deal will be up to Parliament to decide but Axworthy feels the sale will have a good chance of being approved provided the Saudis maintain their interest (Canadian defence sources were quoted last week as saying that the Saudis "are really smitten" with the frigates. "It's a serious inquiry.")

Axworthy says Canada is getting on the gravy-train of the arms business that exploded following the Gulf War.

Proponents of the deals argue that both the frigates and the ADATS system are built for defensive purposes. The ADATS system, touted as among the best in the world, is an armored vehicle outfitted with radar and eight laser-guided missiles. Its job is to shoot down incoming aircraft or blast enemy tanks, and its range is no more than 10 kilometers.

Asked whether the Saint John-built frigate is defensive, Axworthy said, "It depends which side of the gun you're on."

The frigate comes loaded with weaponry: 16 surface-to-air missiles; eight surface-to-surface missiles; a 57 mm gun; four torpedo tubes; six 50-calibre machine guns and a full array of combat radar systems.

Both the frigate and ADATS deals are sensitive. Ottawa is refusing to comment on the ADATS proposal, saying the matter involves a private commercial venture.

Saint John Shipbuilding says it will not elaborate on the Saudi deal "until tangible progress has been achieved."

The government is bound to come in for heavy criticism once the deals come before Parliament. It will doubtless be reminded of its promise after the Gulf War to curb weapons sales and lead the world into a new age of arms control, and especially of Prime Minister Brian Mulroney's 1991 pledge to a moratorium on weapons sales to the Mideast until after the arms export subcommittee reported.

That's why subcommittee member John Brewin, a Victoria NDP MP, has blasted the Tories for their "clear breach" of policy for considering the frigate and ADATS deals prior to his committee's final report.

"This is sheer lunacy. The government learned nothing from the Persian Gulf War," Brewin stated recently. "There was a clear undertaking that there would be no more sales to areas of tension like the Middle East."

But the Tories counter that the government never agreed to a moratorium on arms exports to the Middle East; rather, that it simply agreed not to ship automatic firearms to Saudi Arabia in the period from June, 1991 to Dec. 31, 1991, and that the Arab countries considered Canada's customers are moderates.

For many observers, Ottawa's policy began to crumble in September, 1990, when Canada amended its laws to sell 1,100 General Motors Light Armored Vehicles (LAVs) to Saudi Arabia.

In return for opposition support for the sale, the Tories set up the subcommittee.

According to John Lamb of the Ottawa-based Arms Control Centre, "these deals would have been out of the question 10 years ago. The Mideast used to be off limits."

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Name Game

There is a story in almost every Jewish surname and Toronto lawyer FRED M. CATZMAN has been researching their origins over the past few years. Mr. Catzman reports on his research in The CJN.

KOLOFSKY

Carl Cole, of Toronto, the eminently successful founder of Cole's Book Stores was born Kolofsky. He invoked my assistance in tracking down the origin of his surname. His parents lived in what was then Ekaterninaslav, a thriving metropolis in the Ukraine which also changed its name and is now Dnepropetrovsk.

I located two hamlets — Kolowo in Lithuania and Kolo in central Poland, but find none in the Ukraine. His forebears may have originated in either one of these places. Another more likely source in Kolarski — Slavic for wheelwright, which derives from the word Kolo — a wheel.

Carl recently suffered the loss of his lovely wife Pearl whose maiden name was Pascal. This name probably emanates from Pesach — Passover in Hebrew. Pasquale is an Italian equivalent.

LASTMAN

The perennial mayor of the city of North York bears an unusual surname.

"Last" is German for load. A Lastman is a person who carried a load. Its English equivalent is Porter. Its counterpart in English is Burden.

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רעדאַגירט פון ש. ליפשיץ

קול אין רמה פון אונדזער מוטער רחל

(ימים נוראים מחשבות)

פון נ. שמן

דעם ערשטן טאָג ראש השנה לייענט מען די הפטרה, ווי חנה בעט אירְ אָ קינד און אירע שטילע תפילות וירקן אין די הימלישע הויכן. זי האָט געבוירן אַ זון, דעם שפעטערן נביא שמואל, וועלכער ווערט באַטראַכט אין גרויסקייט, ווי משה אהרן. זי דריקט אויס אין געזאַנג דאַנקבאַרקייט צום רבונו של עולם. ווי אַ נביאה זעט זי, אַז גאָט'ס משפט איז איבער אַלע עקן וועלט.

אַ דירעקטע שייכות צו ראש השנה, טאָג פון משפט.

דעם צווייטן טאָג ראש השנה לייענט מען די הפטרה, אין וועלכער הער נביא ירמיהו, וואָס האָט מיטגעמאַכט דעם חורבן פון ערשטן בית המקדש, דערציילט אַז אַ קול איז געהערט געוואָרן אין רמה, רחל וויינט אויְף אירע קינדער, וועלכע ווערן געטריבן אין גלות. די מוטער רחל יאָמערט און וויינט אויפן גורל פון אירע קינדער; זי רוט נישט, כּיז ס'קומט פון די הימלישע הויכקייטן די טרייסט: „מייד אויס דיין קול און טרערן; די קינדער וועלן זיך אומקערן פון גלות צו זייערע גרענעצן".

ביידע מוטערס בעטן פאר זייערע קינדער און פאַר זייער פאָלק, און ביידע ווערן פאַרזיכערט, אַז זייערע תפלות זיינען דערהערט געוואָרן. ביי ביידע מוטערס, ווערט געזוכט דאָס וואָרט **רמה** און ווי דאָס ווערט אויסגעטייטשט, מיינט עס אין די הויכן. ביידע מוטערס וועלן פאַרזיכערט מיט אַ ליכטיקער צוקונפט. דער נביא ירמיהו, וואָס האָט דורכגעמאַכט די גרויל פון חורבן זעט די וויזיע פון אומקער פון גרויסע דערוואַרטונגען און גרויסע געשעענישן ביים אומקערן זיך קיין ציון: „אזוי האָט גאָט געזאַגט: געפינען האָט דאָס פאָלק חן אין מדבר... דאָס פאָלק איז פון שוועכד געבליבן... וויל אייבּיקע ליבשאפט צו אים... איך וועל דיך אויפבויען און וועסט אויפּגעבויט ווערן!"

מיט אזעלכע מחשבות דאַרף יעדער ייִד אַרומגענומען ווערן און גאָר באַזונדערס אינעם היליקן טאָג פון משפט און חשבון הנפש.

און דאָ קומען מיר צום ענין שופר, וועגן וועלכן ס'וועט געזאָגט: וואויל איז דעם פאָלק, וואָס וויסט דעם באַדייט פון דער תרועה, פונעם בלאָזן שופר ראש השנה, און ווי עס ווערט געזאָגט אין די אגדות, איז דער דאָזיקער אינסטרומענט אַזוי שטאַרק און וויכטיק, אַז ער וירקט אין די הימלישע הויכן, דער רבונו של עולם זאָל פאַרלאָזן דעם כסא־דין, דער מדת הדין און זיך באַזעצן אויפן טראָן פון רחמים.

פאַרוואָס האָט דער שופר אַזאַ כח צו וירקן אין די הימלישע הויכן? עס זיינען דאָ געוואָרן מאָטיוון, דער עיקר מאָטיוו — וואָלט איך געזאָגט — איז דער מאָטיוו, וויל דער שופר דערמאָנט עקידת יצחק, מסירת נפש פון די ערשטע ייִדן אויפן הר המוריה, און אינעם קול שופר וואָס איז געהערט געוואָרן אויפן באַרג סיני, אויף וועלכן ס'איז אונדז געגעבן געוואָרן די עשרת הדברות: „משה קבל תורה מסיני..." און אויך דעם אָנזאָג פון גאולה, פון דעם אחרית הימים, ווען משיח וועט זיך באַווייזן און ס'וועט געהערט ווערן דער **שופר פון משיח** — ובשופר גדול יתקע"!

די פאַרלוירענע וועלן דערפילן אַ דראַנג זיך אומצוקערן אַהיים; זיי וועלן זיך דערמאָנען אַז זיי זיינען ייִדן, וויל אין דער טיפעניש פון זייער נשמה געפינט זיך דאָס פינטעלע ייִד. מ'דאַרף עס בלויז אַרויפוועקן און דאָס איז די עובדא פונעם שופר: „עורו ישנים", וועקט זיך אויף פאַרשלאָפענע, רייסט זיך אַרויס פון אייער פאַרבלאָנדזשענקייט, פון אייער פאַרלוירנקייט און ס'וועלן זיך אַנטפלעקן די געהיימע כחות, וועלכע לייטערן די מענטשלעכע געפילן און מחשבות.

ראש השנה — זאָגט אונדז דער פייטן — איז צוגעגרייט געוואָרן אַלס טאָג פון משפט און במילא דאַרף דער מענטש מאַכן זיין חשבון הנפש אויף דעם פאַרגאַנגענהייט און האָפן אויף דער ליכטיקער צוקונפט און דערבּי דערמאָנען די מסירת נפש פון אונדזערע אָבות. דער עיקר, צו וויזן, אַז דער רבונו של עולם וויל נישט קיין מענטשלעכע קרבנות און ער האָט געבענטשט אברהם אָבינו, **בלויז** פאַר זיין גרייטקייט אויף מסירת נפש און קדוש השם, וואָס ציט זיך דורך אַלע דורות און פאַרזיכערט דעם יידישן קיום אין אַלע צייטן. וויל ייִדן זיינען געקומען מיט אַ ציל און תכלית פון יצירה.

אין דעם זין דאַרף מען פייערן ראש השנה: אָמאָל פון באַנייאונג, אָנזאָג אויף אַ נייעם לעבנסוועג — אַ לעבנסוועג געבויט אויף חסד, אויף שלום, אויף די דערהויבנסטע אידעאַלן, תכלית פון מענטש־יצירה — לשנה טובה!

Ellie Moidel

Yiddish serves as lingua franca for diverse group

By FRANCES KRAFT

TORONTO —

For years, Yiddish-speaking travellers have come across fellow Jews in the most unlikely places, and taken pleasure in speaking what was in some cases their only common language.

This summer, three Canadian Jews (two Montreal Yiddish teachers and Toronto computer consultant Sam Blatt) who travelled to England for an intensive Yiddish course at Oxford University found themselves using Yiddish as lingua franca with a diverse group of adult students ranging from a Japanese professor to a German pastor.

The four-week course, run by the Oxford Centre for Postgraduate Hebrew Studies, is in its 11th year. Prof. Yitskhok Niborski of the Sorbonne was director of studies and visiting lecturers included Prof. Meyer Shub of the University of Vilnius, in Lithuania.

Ellie Moidel, who teaches at the Jewish People's Schools and Peretz Schools in Montreal, still marvels at the incongruity of the setting and the fascinating mix of students: "In an area that was the height of anti-Semitism centuries ago, there we were, centuries later, walking through the streets of Oxford speaking Yiddish willingly."

For Moidel, the course was as intense emotionally as it was academically. The amount of work to be covered seemed impossible at first, she told *The CJN* during a recent visit to Toronto, but in a short time the 50 students, each studying one of four different levels of Yiddish, were thriving on a minimum of three hours of homework a night and some were even requesting longer classes.

On an emotional level, the optional singing workshop which Moidel attended moved her to the extent that she decided to forego it for the rest of her stay. "I completely broke up. The songs evoked all the memories of my childhood," said Moidel, whose first language is Yiddish. Now in her early 50s, she was not yet born when her parents and older siblings immigrated to Montreal from Lithuania.

For Moidel, the mix of students was "an eye-opener," because roughly half were not Jewish. Interestingly, the North American participants were Jewish, Moidel said, whereas most of the non-Jewish ones were from European countries such as Poland, Germany, Holland and Lithuania.

They studied Yiddish for a variety of reasons, explained Moidel, including an attempt to understand the Holocaust by learning about the Jewish people through Yiddish literature.

One moment that stands out in Moidel's mind is the memory of the meal her class shared at the rented home of the German pastor, who began the meal with a prayer. How blessed he feels, Moidel recalls him saying, to have Jews and Germans sitting together at his table.

Moidel and fellow teacher Naomi Tozman received funding to study at Oxford through the Jewish People's Schools and Peretz Schools' Mettarlin Foundation, which is earmarked for enhancement of education at the school.

The study of Yiddish provides "a direct and meaningful link to the world of Yiddish that was just about lost with the Holocaust," said the school's educational director, elementary schools, Lucy Cohen.

"Yiddish is not just a language," said Moidel. "It has a soul, a 1,000-year-old history, and an immense literature. I love teaching Yiddish."

Equally enthusiastic about the summer Yiddish program at Oxford, Moidel thinks of it in terms of "Dayenu" which is sung at the Passover seder and means "it would have been enough for us."

"Each part by itself was dayenu," said Moidel. "When you put it all together, it was overwhelming."

"It was quite superior to what I expected," agrees Blatt.

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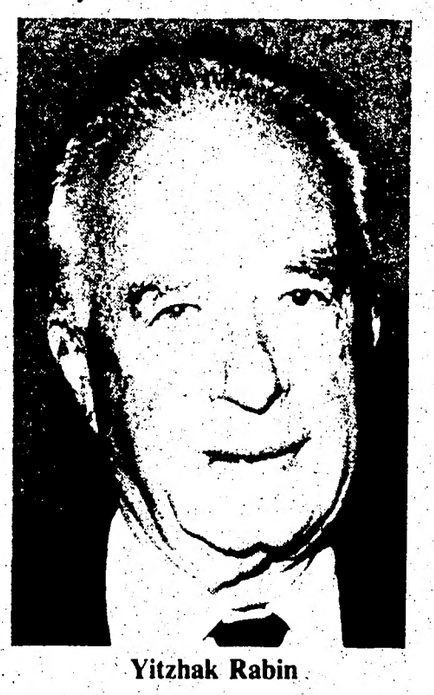
Israeli talks with Syrians getting back on track

JERUSALEM (JTA) —
Israeli peace talks with Syria appear to be back on track and those with the Palestinians seem to be floundering as the negotiations continue in Washington.

The mini-crisis that erupted with Syria at the end of last week may have been designed to convince the United States to intervene directly in the talks, Israeli Cabinet ministers said Sunday after receiving a report on the negotiations.

They seemed less sanguine about negotiations with the Palestinians, who appear to lack both authority and clarity.



Yitzhak Rabin

Prime Minister Yitzhak Rabin reiterated that Israel would decline to enter into territorial negotiations with Syria in the absence of a signal by Damascus that it is ready for a full, contractual peace with the Jewish state, involving both security arrangements and normalized relations, the ministers said.

Rabin's implication, though, was that in exchange for such terms, he would indeed be prepared to trade land on the Golan Heights.

The talks are now in their fourth week. They will adjourn before the Jewish New Year, which starts this Sunday night. No date has been set for their resumption.

The Israeli news media reported Sunday that Jerusalem is proposing a round in October, but the Arabs seem reluctant to reconvene before the U.S. presidential election in November. There was no official confirmation of this report, however.

The negotiations with Syria are continuing in the absence of any new American presence, Interior Minister Arye Deri, the Shas party leader, told reporters after the Cabinet meeting.

"They have found a formula to resolve the crisis," he said.

Israel is insisting on clarity regarding the "nature of the peace" before entering into any territorial dimension of the dispute, he said.

Housing Minister Binyamin Ben-Eliezer, a confidant of the prime minister's, spoke of the prospect of arrangements under which "the Syrians pull their army back to Damascus, in addition to full, normal relations with Israel."

Education Minister Shulamit Aloni, who heads the left-wing Meretz bloc, said the domestic dispute over the future of the Golan Heights is "premature."

"We still don't really know what the Syrians want," Aloni said. She envisaged a scenario in which Israel would recognize Syrian sovereignty over the Golan and lease back sections of it for a long period of time.

Aloni referred specifically to areas "where our people are living" as those which Israel would wish to lease.

Rabin said in an interview with army radio that the Palestine Liberation Organization leadership in Tunis is playing a "harmful role" in the peace process.

Similarly, Deri said there is "no clear address" on the Palestinian side.

"The leadership is not united," he said. "We have evidence that the PLO in Tunis is actively seeking to block certain members of the delegation and certain other leaders in the territories."

Former Prime Minister Yitzhak Shamir has strongly attacked the Rabin government's readiness to concede land on the Golan for peace.

Speaking over the weekend to army radio, Shamir said: "We should do everything possible for peace, but without prejudicing the vital interests of the State of Israel.

"No one on earth rushes to give up territory under his control. Nothing has been said by Syria that attests to a significant change of its positions regarding Israel. Everything has come from our side," he said.

Arye Deri

"We should be talking about peace and about the conditions for peace, but why rush with declarations about readiness to give up territory on the Golan Heights? If we do not give up the Golan Heights they will remain in our hands."

Shamir said the Likud had left the country in a good condition which the present government "has not yet succeeded in spoiling, save for spreading fear and despondency among our own people, and heightening expectations among the Arabs regarding territorial concessions in the Golan, and in Judea, Samaria and Gaza."

Shamir repeated his pledge to quit as party leader and to quit political life altogether once the Likud embarks upon a process of selecting a new leader.

So far, Knesset member Binyamin Netanyahu and former Foreign Minister David Levy have thrown their hats into the ring in a bid for the party leadership.

Other party figures expected to join the fray include Knesset member Ze'ev "Benny" Begin, former Transport Minister Moshe Katsav and Knesset member Meir Sheetrit, the outgoing treasurer of the Jewish Agency for Israel.

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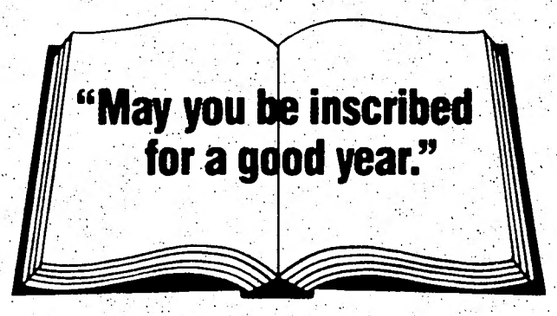

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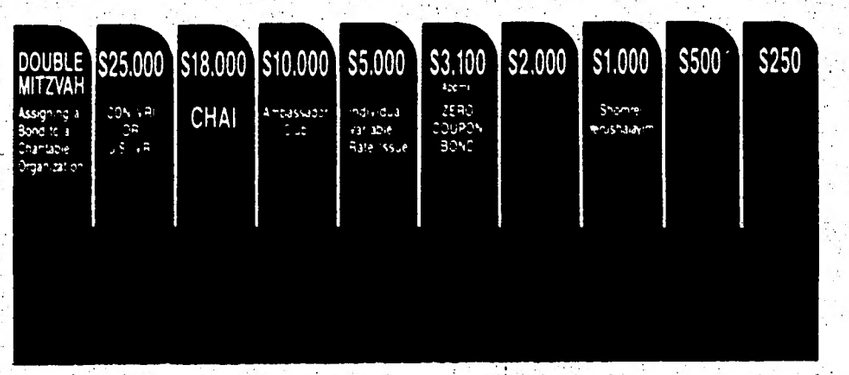

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Canada

Ottawa becoming 'hot spot' for young Jews

By RON CSILLAG

OTTAWA —

Okay, so it gets pretty cold here in the winter, but Canada's capital, it seems, has become the "hot spot" for young Jews to settle.

Few, if any communities in the country can boast of doubling their size over the last decade. But Ottawa, 10 years ago a sleepy backwater of 7,000 Jews, has mushroomed to a Jewish population of some 15,000, making it Canada's fourth largest Jewish centre after Toronto, Montreal and Vancouver. (Winnipeg may quibble with that but its Jewish population has probably levelled off at slightly below the 15,000 mark).

The sudden and dramatic Jewish population surge here has brought with it both headaches and payoffs: the community's day school system is bursting at the seams, having doubled its student size in the last seven years, but more people means more services, programming, synagogues and obviously gives more Jewish *tam* to life in a mid-sized city regarded by snobby Torontonians and Montrealers as a white-bread backwater.

So what's so great about Ottawa?

"The quality of life here is absolutely tremendous," enthuses Gerry Koffman, executive director of the Jewish Community Council of Ottawa, or the Vaad Ha'Ir, literally, the council of the city.

Ottawa, explains Koffman, himself a native of Winnipeg, has been the beneficiary of Jews leaving Quebec and those attracted by the city's relatively low crime rate, cleanliness, reasonable housing costs and slower pace.

"We have two types of Jews coming here," Koffman, 41, recently told *The CJN* from the Vaad's ramshackle offices on Chapel Street. "There's the Montreal Jew who in 1976 decided not to leave but is now moving, and young singles and marrieds from all over."

For ex-Montrealers, Koffman cites Ottawa's proximity "to the bubbies and zaydies still in Montreal" as one reason for the capital's new popularity. He said that the current rate indicates between 700 and 1,000 Montreal Jews are moving to Ottawa annually.

As well, two to three families from Toronto arrive in Ottawa each month, while others from Winnipeg, Vancouver and out east also stream in.

"Those who come from the big city have big city expectations and that has enhanced our Jewish community," Koffman notes.

Gerry Koffman

As an example, he points to Ottawa's Jewish school system, which has swelled to over 650 students in two day schools and six afternoon schools. As well, the community "is on the threshold" of starting a Jewish high school. Koffman proudly points out that close to 80 percent of Jewish children in Ottawa receive some form of Jewish education.

The mini-boom has breathed new life into the religious structure too. The city now has two Conservative, one Reform, one Reconstructionist and five Orthodox synagogues, indicating just how traditional Ottawa Jewry is. The influx of Montreal Jews has meant that Ottawa now has between 100 and 120 francophone Sephardim, who congregate on the High Holidays. Lubavitch is also active at the Chabad House.

At the community's nerve centre, organizations and services aren't lacking. B'nai Brith Canada, Canadian Jewish Congress, United Jewish Appeal, Israel Bonds, Na'amat and the Jewish National Fund, among others, maintain offices.

There's also a Jewish home for the aged, but Ottawa has enviable demographics: only about 13 percent of the community's population is over 60, meaning Ottawa Jewry is young.

A sign of the times is that the kitchen at the venerable Chateau Laurier Hotel is now able to handle kosher events, while a kosher restaurant has opened in the city's west end, where roughly 65 percent of Jews live.

An added bonus is Ottawa's own shlicha: Michal Strassberg plans Israeli programming and trips at the Jewish Community Centre.

Maureen Molot last year became the first female president of the community.

The Ottawa Jewish Bulletin & Review, with a circulation of nearly 4,000 households, is published 22 times a year. But as of Sept. 1 subscribers have to pay for the paper, which used to be mailed out free.

Despite the hubbub, Koffman says Ottawa's programs and facilities "are still geared to a community half its size." Plans for a new one-stop, central communal address have been put on hold due to the recession.

"We're stretched to the limit," Koffman sighs. "But we also feel good about ourselves Jewishly."

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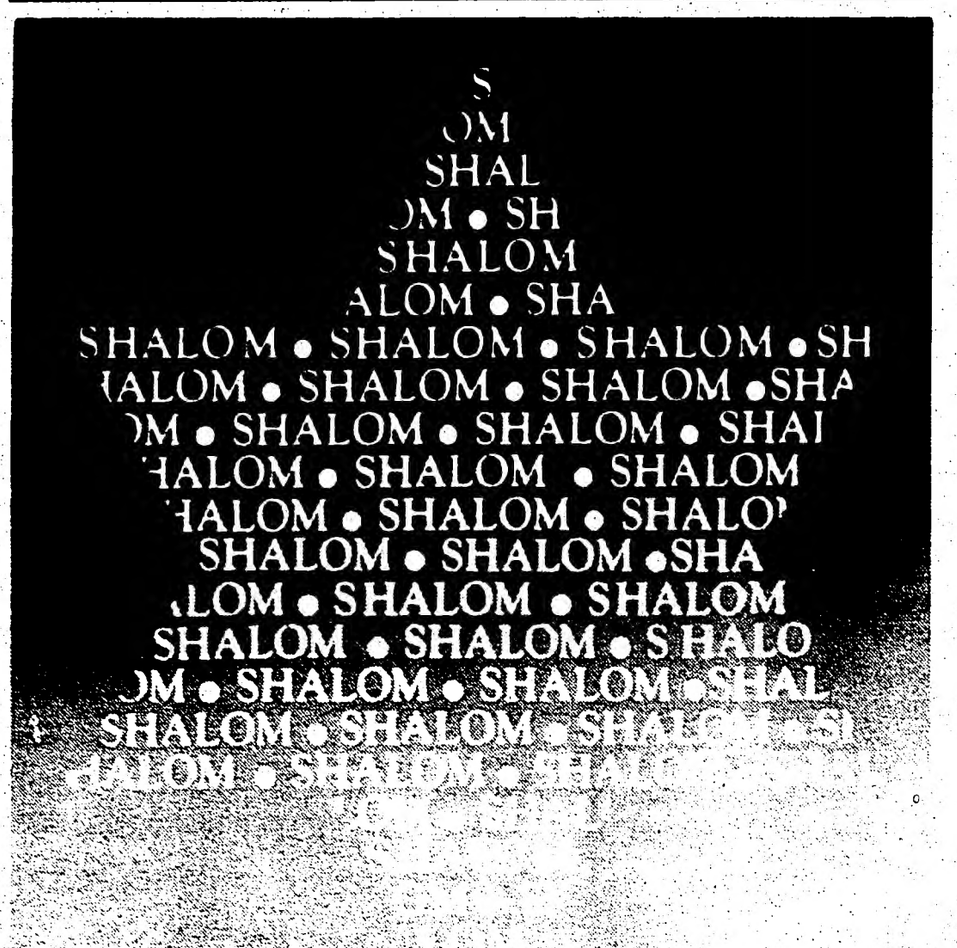

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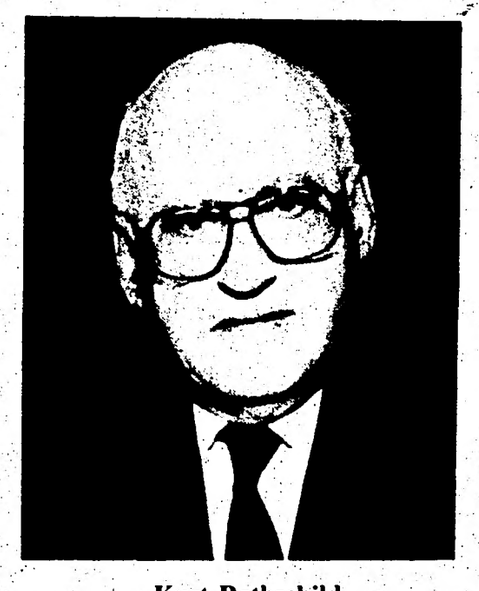
Israel deeply rooted in Rothschild's life

By BEN ROSE

TORONTO —

Kurt Rothschild doesn't play tennis or golf and has no time to collect stamps.

When Shabbat comes, however, he relaxes completely and finds his life a full and satisfying one without the need of frenetic weekend activity.



Kurt Rothschild

When he puts his feet up at home, it's not to watch TV but to study his beloved Talmud.

"My life is geared to Israel," he says.

No one who has watched this human dynamo in action, whether at a Young Judea workshop, or at a meeting of women canvassers , can deny this simple statement of his credo.

It is small wonder then that he is being honored at an Israel Bonds tribute dinner Sunday Nov. 1 at Beth Avraham Yoseph Synagogue in Thornhill.

Israel is so rooted in the Rothschild way of life that Kurt and his wife, Edith, a past president of Emunah Women, have their own residence there where they spend a few months each year.

This is also handy for keeping up with some of their grandchildren. Their daughter, Naomi, is marrried to Rabbi Nossi Weisz, and the Weisz', who live in Jerusalem, have eight children.

Their son, Lenny, and his wife Esther, who live in Toronto, have seven children. Another son, Michael, and his wife, Chani, who live in New York, have two children.

Since Israel is always in his thoughts, Rothschild is thinking about the future when younger people must replace him and his contemporaries. "I'm not tapering off, I'm still pretty involved, but I'd like to find some young people who can take on responsibility," he says.

It was early in life that Kurt Rothschild, born in Cologne, Germany, decided on a course which led him through leadership posts in the Mizrachi movement in Montreal to a point where he is considered the linchpin of the Jewish community in Toronto, his even-handed approach winning friends on all sides.

Perhaps it was his experience as an internee in England, along with hundreds of other German Jewish youths, and then in camps in Canada in Trois Riveres, Que., Fredericton, N.B., and Isle aux Noix, Que., which toughened him up for a leadership role.

Allan Silber is the dinner chairman and the Bond campaign chairmen are Mike Florence, Mendy Maierovitz, David Markowitz and Harvey Solursh.

For information about the dinner call 789-3351.

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JOHN SYRTASH, is a senior partner and Family Law Counsel with Poole Milligan. As a former member of the Canadian Bar Association (Ontario) Family Law Act Committee, he was responsible for statutory provisions unique in the world's jurisprudence and legal history.

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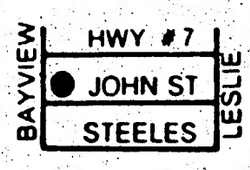

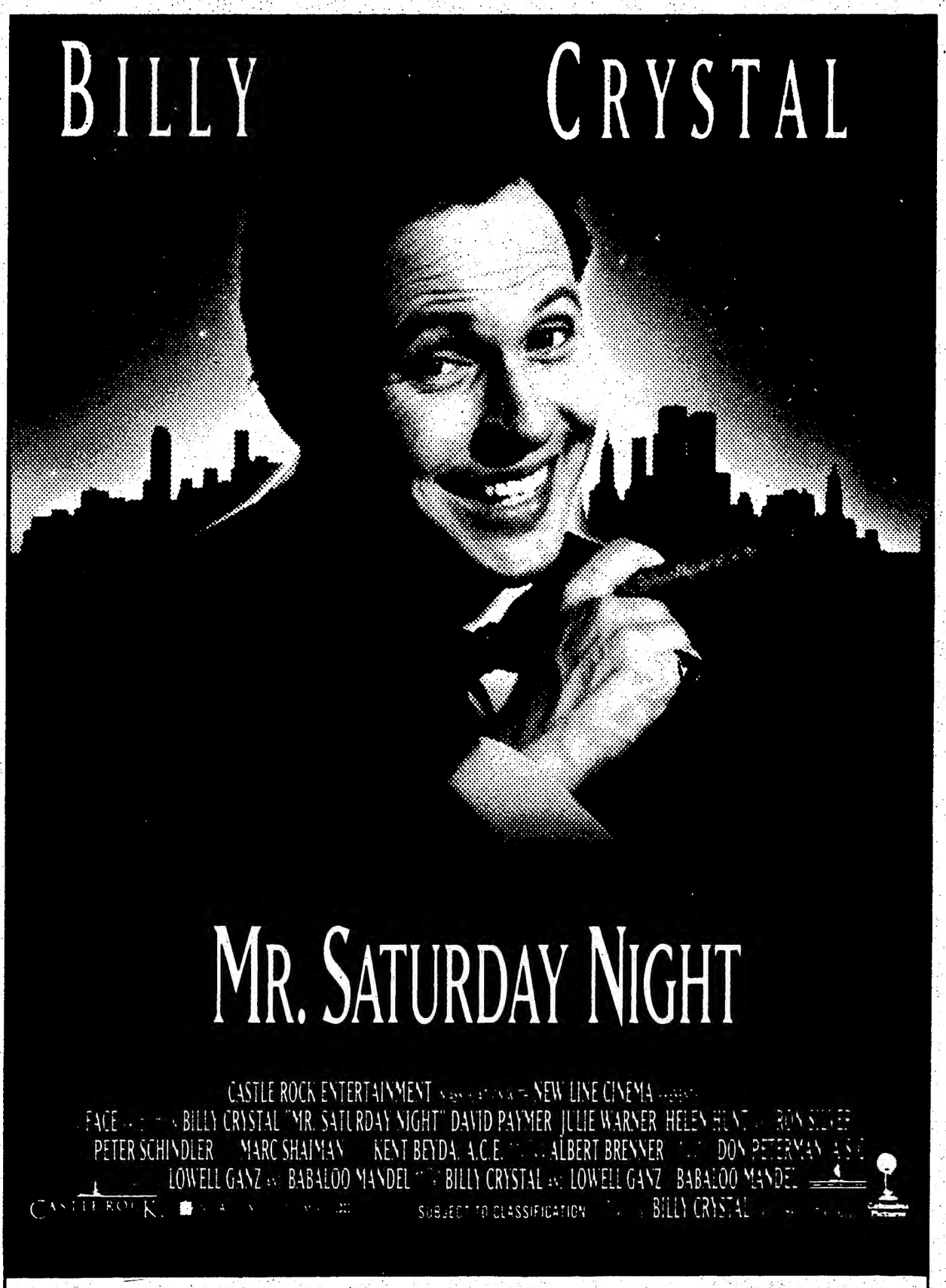

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Shaare Zedek institute focuses on heart disease

By FRANCES KRAFT

TORONTO —
Shaare Zedek Medical Center's longtime slogan, "the hospital with a heart," makes it easy to remember its current main focus, which is prevention and treatment of heart disease.

Prof. Jonathan Halevy, 44, director general of Shaare Zedek since 1988, was in Toronto and Winnipeg last week to speak to community leaders about the Jerusalem hospital's new Comprehensive Heart Institute, the first of its kind in Israel.

Heart disease is definitely the biggest health problem in Israel, Halevy told *The CJN* in an interview at Toronto's Inn on the Park hotel.

The comprehensive aspect of Shaare Zedek's heart institute, which will include educational programs, along with rehabilitation and research facilities, intensive care unit and adjacent operating rooms, is a new concept in Israel, said Halevy.

The proximity of the operating rooms, eliminating the need to wait for the elevator in urgent cases, enhances patient safety, said Halevy.

"We have the means today, by early detection and treatment, to control heart disease," Halevy explained. Eradication of the disease is a long-term goal, and Halevy acknowledges the obstacles in a society where smoking, a major risk factor, is much more acceptable than in North America. "Every long road starts with one step. Ten years ago, even five years ago, it was very common to see physicians smoking in front of patients," he said. "Shaare Zedek is one of the few that is becoming a non-smoking hospital."

The emphasis at Shaare Zedek is on "compassionate, individualized,

Prof. Jonathan Halevy

medical care," said Halevy. To keep his own finger on the pulse of patient needs, Halevy devotes about a third of his working hours to his practice in gastroenterology.

Like his Canadian counterparts, he is concerned with hospital budgets. He sees his task as that of a "gatekeeper," to ensure that medical services are not overused, yet at the same time maintaining a high standard of patient care.

Medical care in Israel is currently covered by private insurance, although that may change in the near future if Israel implements a government health care system similar to that in Canada. Halevy noted that all employed people have medical insurance and that welfare recipients also receive coverage, resulting in a system in which it is very unusual for a patient to be without medical insurance.

Unlike the situation in Canada, closing of beds or services is not a problem in Israel, said Halevy. On the contrary, he explained, facilities have been expanded to meet the needs of the influx of olim.

Many new facilities have been made possible through fundraising efforts, and Halevy specifically wished to acknowledge the Canadian Shaare Zedek Hospital Foundation for its support.

New facilities in Israeli hospitals have had the added benefit of reduced waiting time for surgery. Non-urgent heart bypass candidates now face a three to four-month wait, Halevy said. The waiting period used to be 18 months. In comparison, he noted, Europeans wait up to six weeks for comparable surgery.

Because Shaare Zedek is an Orthodox institution, Halevy, who is Orthodox himself, takes particular pride in the combination of "ultra-modern medicine with strict observance of the Jewish law."

He pointed out the success of the hospital's in-vitro fertilization program as an example, noting that they use sperm only from the patient's husband.

The atmosphere in the hospital on Shabbat is unique, said Halevy. Everything necessary for the welfare of the patient is done, he said, but unnecessary desecration of the Sabbath is avoided.

Even the non-observant patients, who make up about 70 percent of the patient population, enjoy the day of tranquility, he said. As for the staff, some of whom are observant, and some not, "it's a mitzvah to treat patients on Shabbat."

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Jerusalem land deals to be probed

JERUSALEM (JTA) —
In yet another move by Israel's Labor government to curb Jewish settlement in the Muslim Quarter of East Jerusalem, a full-scale investigation will be launched into real estate transactions there under the previous Likud administration.

The cabinet has asked Attorney General Yosef Harish and State Comptroller Miriam Ben-Porat to investigate possible violations of the law in the purchase or rental of real estate in the densely populated Arab neighborhood.

The legal status of all controversial real estate in East Jerusalem will be examined by a committee of experts to be appointed by the finance and justice ministers, the cabinet decided.

Its actions followed a report on real estate transactions in East Jerusalem under the Likud administration submitted by a committee headed by Haim Klugman, director-general of the Justice Ministry.

Justice Minister David Libai said the Klugman report indicates that the previous government acted in East Jerusalem "in underground style," hiding behind such settlement groups as Ateret Cohanim and Atara Leyoshna.

The report said state-owned real estate appeared to have been transferred to private groups without clear legal criteria.

Former Housing Minister Ariel Sharon said the government's inquiry into actions taken during his tenure was directed toward world opinion.

"The purpose is political and a clear signal to the Palestine Liberation Organization, to Arab states, to the United States" that the Rabin government is "ready to concede also on Jerusalem," Sharon told Israel Radio.

Attorney General Harish told the cabinet he warned the government at the time that the confiscation of houses in the Old City of Jerusalem was illegal.

The government's actions on this issue are being closely watched by the Greek Orthodox Church, said Tourism Minister Uzi Baram.

He said the church is waiting to see whether the government will take steps to annul the takeover of St. John's Hospice by Jewish settlers a year and a half ago. Court proceedings on the case are pending.

Ateret Cohanim claims the building, originally owned by the Greek Orthodox Church, was purchased legally.

Prime Minister Yitzhak Rabin maintained that the investigation into the Old City transactions reflects no change in policy.

Other ministers said, however, that the probe represents a "loud and clear" signal of a change in government policy on Jewish settlement in East Jerusalem.

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Israeli stamps provide link between past and present

By CHAIM YEHUDA

Israeli stamps are, generally speaking, the only stamps that depict our Jewish cultural heritage. They bridge ancient Israel and the modern state as well as providing the government with much needed foreign exchange. There are few other ways of achieving these objectives so easily and in such a pleasant way.

Israel issues several types of stamps including definitives, commemoratives, and airmails. Definitives are regular issues normally used in the day to day mail. Special stamps depict important events, such as the High Holidays, Independence and Memorial Days, as well as other relevant topics such as the history of Israel and the Jewish People, scholars, statesmen, scientists, artists, industries of Israel, national defence, and world events.

Unlike many other countries, Israel does not depict living persons on its stamps and only portrays those historical personalities whose achievements warrant recognition. Its issues are not excessive and are always in good taste. Normally designed and printed domestically, Israeli stamps are usually most attractive.

In addition to an Israeli collection, one might collect stamps from other countries with a Judaic theme. For example, Albert Einstein appeared on a Swiss stamp. And a Danish stamp was issued showing a Jewish lady lighting Shabbat candles.

An Israeli commemorative stamp depicting the 25th year of Independence in 1973. The stamp includes the menorah, the emblem of the State of Israel.

The Israel Postal Authority has recently announced its stamp program for 1992. A number of exciting events and topics are being commemorated and beautifully designed stamps have been issued.

February 1992 — Famous Women: Hanna Rovina and Rivka Guber; Palmach; Definitive, anemone; Kineret; Samaritans.

April — Memorial Day; Rabbis Ben Elijahu and Azulai; 500th anniversary of the voyage of Columbus; Souvenir sheet marking 500 years since the expulsion of the Jews from Spain.

June — Railway Centenary, stamp and souvenir sheet; Rabbis Sharabi and Ben Attar; and a definitive for famous authors.

September — Festivals, children's drawings; Inauguration of the Supreme Court; Jewish National and University Library Centenary.

December — European Unification; Philatelic Day, 75 years of Israel film.

For currently available items and subscription service for new issues contact Israel Postal Authority, Philatelic Service, 12 Sderot Yerushalayim, 68021, Tel Aviv-Yafo, Israel.

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SHIFF FAMILY MEDICAL EDUCATION ASSISTANCE FUND — 1993/1994

The purpose of the Shiff Family Medical Education Assistance Fund is to assist those physicians interested in doing research or obtaining specialized clinical experience at the Toronto Hospital in Toronto. The Toronto Hospital comprises the Toronto General and the Toronto Western Hospitals and is a major teaching hospital of the University of Toronto. The fund is open to both staff doctors and senior trainees from Israel who wish to come to Toronto for a one or two year period or for a sabbatical.

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Vatican states concern for Palestinians

NEW YORK (JTA) —

The Vatican has assured Palestinians of its continued concern for their welfare as it moves toward closer ties with Israel.

The assurance was conveyed by Joaquin Navarro-Valls, director of the Vatican press office, in a recent issue of L'Osservatore Romano, according to Rabbi Leon Klenicki, director of interfaith affairs at the Anti-Defamation League.

It followed expressions of concern by Muslim and Christian Arab clerics in Jerusalem in the wake of a July 29 decision in Rome to move toward normalization of relations between the Vatican and Israel.

The concern was conveyed in a letter to Pope John Paul II signed by Latin Patriarch Michel Sabbah, Grand Mufti Ibrahim Shaaban, Melkite Catholic Patriarch Vicar Lutfi Laham and Anglican Bishop Samir Kafity, according to a church press service in Geneva.

Laham was quoted as telling the Swiss Catholic news agency APIC that the Jerusalem clerics were not objecting to the move toward diplomatic ties with Israel as such. They only wanted to be reassured there would be no deterioration in relations with the Palestinians.

"For many years, the Vatican has taken very clear positions on the cause of the Palestinian Arabs and on Jerusalem," Laham said, according to the Ecumenical Press Service of the Geneva-based World Council of Churches.

Laham said he was pleased Vatican representatives had briefed churches in Jerusalem before announcing the formation of a bilateral study commission with Israel.

Some of the signatories are members of a Muslim-Christian committee formed to closely follow the discussions between Israel and the Vatican, he said.

While expressing concern over the closer ties between the two states, Laham was optimistic about the future of Middle East peace negotiations.

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SCHOOL TIES

While some would like to believe that prejudice no longer exists in the world, it is something that is very much with us every day. Over the last three years, anti-Semitic acts have risen 72% on college campuses. For this reason, Stanley R. Jaffe and I have made a movie entitled "School Ties".

In our film, David Greene is recruited to be the star quarterback at an elite New England prep school. After he forms friendships with young men from families of wealth and renown, these bonds are tested when Greene's religious identity is revealed. Having attempted to deny and hide his faith, David finds that his friends have turned against him after discovering he is Jewish.

"School Ties" shows how irrational prejudice is – that it is based on nothing more than fear and ignorance. It also argues that you must never, ever deny what or who you are. You can't allow a lie of omission.

We urge you to see this film and ask you to recommend your family and friends to see it as well, so that together we may draw attention to its important theme.

Sincerely,

Sherry Lansing

Sherry Lansing

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PG-13 PARENTS STRONGLY CAUTIONED

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שנה טובה ומתוקה למדינת ישראל

Lithuanian Nazi deported

NEW YORK (JTA) —

A former resident of Florida who was a member of a Lithuanian killing unit during World War II was deported Sept. 15 to Lithuania.

The expulsion of Antanas Mineikis was carried out in accordance with a deportation order issued in August against the former resident of Gulfport, near St. Petersburg. His U.S. citizenship had been revoked in January by the U.S. District Court in Tampa.

Mineikis arrived the following day in Vilnius, the Lithuanian capital, the U.S. Justice Department reported.

The action marks the first time that a person stripped of U.S. citizenship for concealing Nazi-related activities has been deported to Lithuania.

In early August, the Justice Department signed an agreement with the Lithuanian government providing for mutual co-operation in Nazi cases. This is the first law-enforcement agreement signed between the newly independent Baltic state and the United States since World War II.

The agreement provides for cooperation in uncovering evidence on people involved in war crimes, said Victor Nakas, press officer of the Lithuanian Embassy in Washington.

Mineikis, 74, a retired motel owner, admitted taking part in Nazi-sponsored acts of persecution. In a sworn statement, he confessed to his involvement in acts of persecution while a member of the 12th Lithuanian Auxiliary Police Service Battalion.

He admitted that on "about six" occasions, he had been "ordered to drive a truck to where the people were and transport them to the place where they were shot." And he said he remained at the killing sites to observe some of the murders.

The Lithuanian Auxiliary Police were armed battalions deployed by the Nazis in killing operations in Lithuania, Belarus, Ukraine and Poland, mostly from 1941 to 1942.

It remains unclear whether Mineikis will be tried in Lithuania for his wartime activities.

"If the evidence is there, there will be a criminal trial," said Nakas of the Lithuanian Embassy.

Lithuanian Ambassador Stasys Lozoraitis told the *Jewish Telegraphic Agency*: "We are sending all the documents we have received from the Office of Special Investigations of the Justice Department, and the procurator general will start immediately proceedings to establish his culpability."

He emphasized that Lithuania has no statute of limitations on genocide. "Therefore from that point of view, there are no dangers that this thing will be stopped," he said.

He then added, "I would like to point out that we absolutely want to co-operate in these cases, because our laws have expressed a desire of the Lithuanian people that all those who are guilty be punished."

The Anti-Defamation League sent a letter to Lithuanian President Vytautas Landsbergis urging him to "take whatever measures are necessary" to ensure that Mineikis is brought to justice.

"As one who has survived the Holocaust in your capital city of Vilnius, this has particular personal interest for me," wrote Abraham Foxman, ADL's national director.

At this time last year, the Jewish community was up in arms over reports that the newly independent Lithuanian government had been issuing pardons to thousands of Lithuanian war criminals.

The Simon Wiesenthal Center, which was instrumental in unearthing this information last year, expressed satisfaction with the deportation.

"We hope that this signals that the Lithuanians will be moving strongly against all those who participated in Nazi actions," said Mark Weitzman, associate director for educational outreach at the Wiesenthal Center in New York.

Na'amat Canada

extends Rosh Hashanah greetings to all its members, friends and supporters.

May 5753 bring progress and prosperity to Israel and its people.

May the New Year herald an era of peace throughout the world and may Jews everywhere live in freedom and security.

Rhona Blanshay
National President

Canadian Friends of Bar-Ilan University

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extend greetings and best wishes to their friends and supporters and to the entire Jewish Community for a Happy, Healthy and Peaceful New Year.

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Atrocity drawings used in war crimes hearing

SYDNEY, Australia (JTA) —

A South Australian magistrate has accepted as evidence drawings by an artist who says he witnessed the atrocities of Heinrich Wagner, who is accused of murdering 124 people in Nazi-occupied Ukraine during World War II.

Nikolay Danilovich Velikiy, the artist, made a series of watercolor and black-and-white sketches allegedly after he witnessed one of Wagner's murders.

Velikiy, who identified Wagner in the Adelaide court, claimed he saw Wagner chase a man running from German gendarmes and Ukrainian police, heard the fatal shot and later saw the victim's body.

The prosecution claims the victim depicted in the sketches was a Ukrainian railway worker, Ivan Vasiliyevich Rudik, whose wife testified in tears about her husband's execution at the committal hearing for Wagner, an ethnic German who lived in Ukraine.

In Australia, trials of serious crimes go through a two-stage process, the first of which is the committal hearing, held before a justice, often a magistrate, but no jury.

The purpose of the committal hearing is to determine whether or not there is sufficient evidence to put before a jury of the charges alleged, in order to show a prima facie case.

Velikiy claimed he was one of a number of people forced to work in a labor gang near the village of Ustinovka in 1943 and had made his sketches to show "the exact moment" of incidents involving the alleged killer.

Other witnesses who have given evidence against Wagner during the committal hearing include a man who served eight years in a Soviet prison for involvement in the crimes of which Wagner is accused.

This witness claims he saw Wagner throw a child in the air and fire during the mass murder of children of Jewish fathers and non-Jewish mothers near the village of Izraylovka in Nazi-occupied Ukraine.

Other witnesses include villagers who testified that Wagner wore a police uniform in 1942 and 1943; Wagner's former wife, who claimed he deserted her when she was four months pregnant, at the time the German army withdrew; and two witnesses who testified they saw the blood-splattered mass grave of the Jews of Ustinovka.

The committal hearing, likely to be the last under Australia's 1988 war crimes legislation, has experienced a number of delays because of translation difficulties and complications in taking testimony in the Ukraine.

Australia's prosecution of alleged Nazi war criminals has been grinding to a halt. Last month, the government confirmed that a fourth case against an alleged Nazi criminal would not be tried because funding would not be available for crucial final investigations.

The trial of Wagner has been marked by the volume of evidence given by individuals who have had contact with Wagner over the past half-century and agreement by the defense to allow limited evidence to be given via a satellite link with historian Christopher Browning from a studio in Seattle.

Browning, who teaches at Pacific Lutheran University in Tacoma, Wash., wrote a book about mass Nazi killings in Poland, *Ordinary Men: Reserve Police Battalion 101 and the Final Solution in Poland* (HarperCollins, New York, 1992).

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Okanagan community welcomes three Torahs

By MAURICE LUCOW

KELOWNA, B.C. —

In an emotional ceremony, members of the Okanagan Jewish community embraced three Torahs given to the Beth Shalom Synagogue by the Moose Jaw, Sask. shul, which closed down last year.

The Beth Shalom is part of the new Okanagan Jewish Community Centre, which will be officially dedicated on Oct. 18.

A special effort was made to have the shul ready for the High Holidays and more than 70 members of the Okanagan Jewish community, representing 33 families, were on hand on Sept. 13 to welcome the Torahs.

Robert Levin, Ron Gold and Mel Kotler, the current president of the Okanagan Jewish Community, were given the honor of carrying the Torahs into the building. Each Torah was under a canopy of tallitim.

A potluck dairy lunch followed the ceremony.

Alvin Lander organized what was described as a "warm, happy, song-filled ceremony, which was concluded by throwing candles at the Torahs and the Torah holders."

To mark the occasion, Kotler presented a sterling silver kiddush cup to the community.

Gertrude Zack, of Vancouver, presented a mezuzah, which she acquired on a recent trip to Israel. It was designed by Menachim Berman, of Jerusalem. Zack bought the mezuzah specially for the dedication ceremony but as she will be in Israel on Oct. 18 she made the presentation after the Torah ceremony.

NEW

Torahs for Kelowna's Beth Shalom Synagogue are brought in under canopies of Tallitim.

Interior view of Kelowna's new Beth Shalom Synagogue, where Torahs were dedicated on Sept. 13. The shul is part of the Okanagan Jewish Community Centre, which will be dedicated on Oct. 18.

Ross seeks return to classroom

By PAUL LUNGEN

TORONTO —

Former Moncton teacher Malcolm Ross returned to court last week in a bid to convince the New Brunswick Court of Appeal that a decision of a human rights tribunal removing him as a teacher was unconstitutional.

Ross' lawyer, Doug Christie, told the High Court that "the right to freedom of thought, freedom of expression and freedom of religion" is at stake in the case.

"What should have been a shield (human rights legislation) has been turned into a sword to destroy free speech and freedom of religion," Christie said, according to a report in *The Times-Transcript* newspaper.

Christie's argument came on the first day of two days of hearings. Ross was appealing a decision of a human rights inquiry, chaired by Prof. Brian Bruce of the University of New Brunswick, which upheld a complaint by Moncton resident David Attis that the school system was fostering a climate of discrimination by continuing to employ Ross as a teacher.

Bruce ordered Ross removed from the classroom and prohibited him from publishing his views. Ross had written that Jews were involved in an international conspiracy against Christianity.

Opposing Ross' appeal were Attis, the New Brunswick Human Rights Commission, the government of New Brunswick and Canadian Jewish Congress.

Congress spokesman Bernie Farber, who was in Fredericton monitoring the case, said Congress lawyer Joel Richler argued that any parent from a minority group with a child in the school system would feel discrimination if Ross was his teacher. The inquiry acted correctly in ordering Ross removed from the classroom, Farber said.

"There is no doubt Ross' views are strongly held," Richler told the court. "You can't check your strongly held views at the door."

Also appearing before the court was Joe Weir, lawyer for Attis, who said the inquiry acted within its jurisdiction in determining whether a climate of discrimination was created by Ross.

As a teacher, Ross served as a role model for students, Weir argued. He pointed to evidence at the inquiry in which Yona Attis, David's daughter, told of being afraid to go to the school where Ross taught. "There's something wrong with the system whan a little girl is afraid to go to school," he said.

The three-judge court reserved its decision in the case.

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Wishing Everyone a Happy, Healthy, Peaceful and Prosperous New Year

The News in Brief

Under one percent

TEL AVIV — Israel's cost-of-living index rose by 0.8 percent during August, bringing the annual inflationary rate since the beginning of the year to 5.6 percent, the Central Bureau of Statistics announced last week.

The August figure continues a trend in which inflation has remained below one percent per month, giving the Israeli government hope of fulfilling a long time dream: reducing annual inflation to a one-digit figure.

* * *

Minister slams rabbis

JERUSALEM — Rabbis should busy themselves with Jewish Law and not political commentary, acting Religious Affairs Minister Uzi Baram said in a statement which was immediately attacked by two prominent rabbis at odds over the Golan Heights' religious significance.

"The job of the rabbis," Baram said, "is to clarify Jewish Law and make rulings that are related to religious life in Israel, and not to engage in political commentary."

Both Ashkenazi Chief Rabbi Avraham Shapira and former Chief Rabbi Shlomo Goren took Baram to task for this statement, and said that it is the obligation of rabbis to get involved in such issues.

* * *

Holocaust

JERUSALEM — Education Minister Shulamit Aloni has set up a committee to review the way in which the Holocaust is being taught in the nation's schools.

Her action followed sharp criticism this week of her questioning the value of trips to concentration camps in Poland by Israeli students.

In her statement on Monday, Aloni stressed she had no desire to lessen the educational and historic value of the Holocaust, and that she only wished to re-evaluate the ways in which pupils could learn about and understand the Holocaust and the German and Polish peoples as they are today, 50 years later.

* * *

Ferris Mora fleeing homes

JERUSALEM — Thousands of Ferris Mora, descendants of Ethiopian Jews who converted to Christianity, are being harassed by villagers who want their land and are fleeing to Addis Ababa.

Micha Feldman, the Jewish Agency representative in Ethiopia, has sent an urgent report to Jerusalem saying 4,000 of the Ferris Mora have reportedly reached the Ethiopian capital and are waiting for Israel to open its gates to them.

Israel has not made a final decision on the matter, but has so far been reluctant to allow the Ferris Mora into the country. A government-appointed fact-finding mission to Ethiopia concluded in June that the Ferris Mora, who number at least 25,000, had converted to Christianity 100 years ago and today lead a totally un-Jewish life.

* * *

Power plant

JERUSALEM — An interministerial committee will be established to consider the potential environmental repercussions of building a nuclear power station, said Environment Minister Ora Namir.

She said that "nuclear energy has to receive the approval of the whole cabinet. Israel must check alternatives to conventional energy sources, but must also take utmost care given its small, densely populated nature."

She added that the country could not afford a tragedy like Chernobyl.

* * *

Deciding when to marry

JERUSALEM — Young people here want to marry and raise a family, but prefer marrying in their mid-20s rather than soon after they finish army service.

A survey presented at a recent conference organized by the local Planned Parenthood Association found that 11th and 12th graders show a growing faith in marriage and family life.

The survey, conducted by Dr. Rina Shahar, showed that girls generally want to marry at 24 or 25, while boys prefer to wait until they are 26 or 27. Nearly all those surveyed said they wanted to be married before reaching 30.

* * *

Chuck Norris returns

JERUSALEM — American action film star Chuck Norris is in the country for production of a new film, *Cold to the Touch*, in the mold of his popular successes. Public sources at the Dan Tel Aviv hotel say the Norris has taken two rooms in addition to the suite he is occupying: One for a bodyguard, and another for fitness workouts. Norris was here in 1985 to film Delta Force.

* * *

Assad, French meet

PARIS — French Foreign Minister Roland Dumas held a brief, previously unannounced meeting with Syrian President Hafez Assad last week reportedly at Israel's request.

The meeting, which took place in Damascus, followed unusually extensive talks Dumas held recently in Paris with Israeli Foreign Minister Shimon Peres.

While in the Syrian capital, Dumas also met with Syrian Foreign Minister Farouk al-Sharaa.

In Jerusalem, Israeli Foreign Ministry officials said that Dumas had transmitted no messages from Israel during his visit to the Syrian capital.

* * *

PLO slams Germans

AMSTERDAM — The Palestine Liberation Organization has asserted that eight of the 11 Israeli athletes killed at the 1972 Munich Olympics were slain by West German rather than Palestinian bullets.

The assertion echoes the claim of relatives of nine of the victims who charge the Germans destroyed files on the Munich massacre.

However, Bavaria's Justice Ministry said it found copies of missing documents proving Palestinian kidnappers killed all the Israelis.

* * *

Kessim reach accord

JERUSALEM — Ethiopian religious leaders won a pledge for fuller recognition last week and agreed to end a two-week strike outside the Prime Minister's Office.

The Kessim agreed to a compromise proposal under which they will undergo a study program of up to a year, at the end of which they will be legally entitled to perform marriages and divorces.

* * *

Palestinian confesses

JERUSALEM — Haifa police have arrested a Palestinian they say confessed to killing an immigrant from the former Soviet Union and wounding two Polish sailors.

The suspect, whose name was not released, was seeking revenge for beatings he claimed to have suffered at the hands of Israel Defence Force soliders in his home village of Kabatiya in the West Bank, police said.

* * *

Larry Trapp dead at 43

NEW YORK — Larry Trapp, a former leader of the Ku Klux Klan who converted to Judaism, has died in Lincoln, Neb., of complications resulting from diabetes. He was 43.

When he died, Trapp was a member of Lincoln's Reform temple, B'nai Jeshurun, and of the National Association for the Advancement of Colored People. He was buried in keeping with Jewish tradition in a Jewish cemetery.

Trapp had come late to Judaism. As the grand dragon of Nebraska's Ku Klux Klan, he spent years harassing the area's blacks, Asians and Jews.

* * *

Taiwan jets cancelled

TEL AVIV — Israel has announced it is cancelling plans to sell 40 Kfir jet fighters to Taiwan, and the Chinese have promised they will only sell Middle Eastern countries defensive weaponry in limited quantities that would not endanger peace in the region.

Prime Minister Yitzhak Rabin said Israel had decided to refrain from selling Taiwan the 40 Israeli-designed-and-built Kfir jets.

* * *

More tourists visit

JERUSALEM — The Tourism ministry has announced that, by mid-1992, some 713,000 tourists had visited Israel, an increase of 130 percent over 1991 (the year of the Gulf War) and an increase of four percent over 1990.

The visitors this year included 165,000 from the United States, 11 percent more than came during the same period in 1990.

* * *

Aloni re-examines teaching

JERUSALEM — Education Minister Shulamit Aloni said she intends to stop asking religious groups to supply teachers for Jewish subjects in secular schools.

Aloni said she had recently discovered that the ministry had contracted with "religious groups and very right-wing groups" to supply teachers to teach Bible, Hebrew and other related subjects in the schools.

She said that it was impossible to teach about Judaism in the secular schools by just teaching about Orthodox Judaism, while ignoring Liberal, Conservative and Progressive Judaism.

Front Line

Writers' reasoned analysis balances Richler's polemics

By ARNOLD AGES

I have been a longtime fan of Mordecai Richler and have read with immense pleasure, instruction and some discomfort his novels about Canadian Jewish life. His caricatures of aspects of Canadian Jews sometimes seem overwrought, and one could argue that in his unkind portraits he provides grist for the mill of anti-Semites.

Richler would undoubtedly reply to this kind of concern that he is a writer whose only loyalty is to the Muse and not to some abstract concept of community solidarity. Like Flaubert and Balzac who savaged the French bourgeoisie, Richler targets the community he knows best, Montreal Jewry, and the literary album he has collected of that collective is not always congenial.

Of course, one could argue that the French, 40 million strong, could withstand Flaubert and Balzac whereas the Jewish minority in Quebec and elsewhere is considerably more vulnerable.

However, when the verdict of history comes in, I personally think that it will be Richler's non-fiction that will retain its vitality while his novels are relegated to the periphery of the history of Canadian literature.

For it is in his essays, book reviews and critical studies that Richler's keen intellect (perhaps the genetic imprint of rabbinic forebears), verve and analytical skills assert themselves.

As someone who has been engaged in the art of reviewing, I am especially impressed by Richler's ability to get at what Rabelais called "the substantial marrow" of a book. One thinks of Richler's extraordinary dissection of Ian Fleming (the creator of James Bond) that appeared in *Commentary* a number of years ago.

Arnold Ages

In that review, Richler, for the first time, correctly exposed the subtle and not so subtle anti-Semitic elements in Fleming's novels, his favorite reading material, President John F. Kennedy used to say. Richler used that same excavating skill in his recent *Saturday Night* polemic against Michael Marrus's biography of Sam Bronfman.

Richler's latest non-fiction work is the much discussed *Oh Canada! Oh Quebec! Requiem For A Divided Country*. There is no need to rehearse the contents of this book except to point out that Richler's forte is polemics. The entire essay is a brilliant argument against the narrow vision of those Quebecers who want to create their own independent state.

It is also a sustained and withering condemnation of the anti-Semitic virus that has pulsated too long and too widely in Quebec society. Richler's argument is not a quiet, impassioned and detached study; it is a work of propaganda in the best sense of the word.

Richler uses irony, sarcasm and other literary artifacts to drive home his case — apparently with such success that the onetime enfant terrible of the Canadian Jewish community has become a respectable spokesman for Canadian Jewry, invited into the sacred precincts of synagogues to discourse on issues vital to Jewish life.

After reading Richler on Quebec, one wants to mount the ramparts and confront Quebec nationalists. I am not sure, however, whether that is the right posture to assume given the immense complexities of Quebec's troubled history under British rule.

A more reasoned response would be to consult the writings of Jacques Langlais and David Rome, two very unusual Quebecers who have collaborated in the writing of *Juifs et Québécois français 200 ans d'histoire commune (1986)*, and translated last year as *Jews and French Quebecers: Two Hundred Years of Shared History*. Langlais is a Catholic priest and a Quebec nationalist, while David Rome, a venerable fixture in the Montreal Jewish community, is an ardent Zionist, bibliographer and historian.

Their whole approach to Jews in Quebec is far removed from polemics. They do not deny that anti-Semitism has been a constant in Quebec life, but they try to show that its career has been quirky and sporadic. Moreover, they take great pains to explain that hostility towards Jews, derived in part from the noxious medieval teachings of the Catholic Church, was a function of the insularity of the Church in that province as it tried to maintain its equilibrium in an anglophone sea.

Langlais and Rome are content to let the evidence of Quebec's uncongenial record of anti-Semitism speak for itself (and they provide more than ample documentation in this regard). Their prose is lucid and unhysterical.

What is especially appealing in the Langlais-Rome analysis is the balanced nature of their inquiry. Without excusing the magnitude of past sins committed against Jews, they point out that the Catholic Church in Quebec has made commendable strides in rectifying its previously ugly profile towards Jews.

In fact, they suggest that the Church in that province has made important démarches in trying to effect a rapprochement between Jews and Catholics.

Richler and Langlais-Rome have written the truth about the history of Jews in Quebec. After reading Richler, one feels that all is hopeless. Langlais-Rome, however, provide hope that a better tomorrow for Quebec's Jews is possible. It is nonetheless true that Richler has stimulated the dialogue.

(Arnold Ages, a professor in the French Department at the University of Waterloo, specializes in modern intellectual history.)

Housing cutbacks put freeze on Beersheba's boom

By ABRAHAM RABINOVICH

The vision of a booming metropolis which Beersheba's city fathers indulged in last year after decades of languishing in the desert is beginning to seem like another mirage in the wake of the new government's housing cutbacks.

Development of "the capital of the Negev" has been frozen just as the city, buoyed on the wave of immigration from the ex-Soviet Union, was preparing to shake off its provincial shapelessness and become a vibrant urban center.

Twenty-five thousand new housing starts had been envisioned for Beersheba during a three-year period ending next year. This would have increased the population - 113,000 in 1989 - by some three-quarters. But the brakes were applied after only 9,600 units had entered the pipeline.

Of these, according to municipality estimates, 1,400 units in early stages of construction have now been frozen, leaving only 8,200 units completed or nearing completion. The remainder of the 25,000 planned units will not be entering the construction pipeline in the foreseeable future.

"Stopping building here is a mistake of historic magnitude," said Mayor Yitzhak Rager in a recent interview.

Beersheba has for 40 years symbolized Israel's dream of settling the desert, but in recent years the dream itself has dozed off. Much of the better-educated and wealthier population has moved to suburban enclaves. On the other hand, many welfare recipients from nearby development towns have moved into Beersheba to take advantage of the city's health and social services.

In the 1980s alone, there was a 50 percent turnover of population. Between 1986 and 1988, the population declined from 115,000 to 113,200.

Against this troubling background, Beersheba viewed the beginning of mass immigration in 1989 as an historic chance to pull out of its doldrums. Rager was one of the first mayors to respond positively to then housing minister Ariel Sharon's request to establish a temporary caravan site in his city.

Beersheba quickly became a vast building site. A visit to the city recently showed new neighborhoods launched all around the city's previous periphery. Cemeteries and railway lines that once marked the edge of the builtup area were now inner-city enclaves. The building surge seemed destined to change Beersheba more dramatically over the next few years than any other city in the country.

The falloff in immigration and the new government's attention to cost accounting has halted the building festival with a glut of housing on the market. Some pre-fab units that went for $60,000 last year can be purchased for half that today, according to an official.

Nevertheless, Rager says the government freeze undermines a basic national interest. "I can't understand why they're doing it," he said in the interview. "This is where the future of Israel lies. Half the country's population lives within a 14-mile radius of the Shalom Tower in Tel Aviv.

"The Negev has 60 percent of the country's surface and only 10 percent of its population. There is no more room to build in Petah Tikva and Bnei Brak, but there's plenty of room to build here . . ."

The reason for the Beersheba freeze, government officials say, is the lack of employment opportunities there and the large number of apartments on which construction was already begun.

"It's clear that too many units were planned there," says Yotam Navin, Housing Ministry spokesman. "There is a tremendous oversupply.

"But we are not anti-Beersheba or anti-Negev. On the contrary, we plan to invest the money we save in housing construction there in roads, interchanges and other infrastructure that will bring the area closer, as it were, to the centre of the country.

"This in turn will lead to demands for housing in Beersheba and we can then renew building there."

Rager maintains that Beersheba is already close enough to the centre. The new dual-lane carriageway completed by Sharon last June, he says, cuts road travel to the north by 20 minutes and brings the drive to Tel Aviv down to one hour and 10 minutes. In a few months, he said, a passenger railway line initiated by former transport minister Moshe Katsav will be inaugurated to Tel Aviv, a trip of an hour and 20 minutes.

"Until jobs are created in Beersheba, people here can commute to the Tel Aviv area," Rager says. "In Moscow, these immigrants traveled an hour-and-a-half in the snow to work."

The Mayor says the country faces two major tasks: development of the Negev and absorption of immigrants. "Why not solve both problems with the same shekel? Let the immigrants commute, for God's sake, for a year or two."

Dozens of factories are currently in the works for Beersheba, says Rager, but it will take time before they are standing. To jump-start the local economy, he urges the government to give top priority to the long-mooted relocation of military industries from the center of the country.

"Not only will we be getting good people moving down to the Negev, but everyone who comes creates three to four other jobs for people here - from carpenters making ammunition crates, to hairdressers and garage mechanics."

In addition, Rager says, the government should initiate at least one major national project for the region in order to create jobs while providing vital infrastructure. His own preferred project is the creation of an international airport at the nearby Air Force base at Nevatim to supplement Ben-Gurion Airport.

"If you start on that today, you will have jobs for 2,000 planners, architects, surveyors and others for two years. Then you have 10 years of work for the actual construction. If you really believe in peace, we will have planes from 18 Arab countries landing in the country. Where are they going to land? This would become the country's major airport, because Ben-Gurion cannot grow."

Other possible projects, he says, are the Mediterranean-Dead Sea canal and a railway to Eilat. — **JPFS**

Nudnik insurers don't know when to stop

By MARCEL STRIGBERGER

Do the free calendars and pens businesses send to customers make a difference? What happens if the outfit overdoes it? Which brings me to my car insurance company.

A while ago I switched companies. My agent Chester assured me that this company wasn't just another insurance company. He insisted that at "Keeping You Safe and Protected Fidelity Assurance Company of New England," people made the difference. As Chester put it, "We really care. Insuring through Fidelity would be like having family in New England."

As the only family I have in the eastern U.S. is my uncle Jerome of Philadelphia, whom I haven't heard from in years, I succumbed and gave it a try.

A couple of months later my birthday arrived and what do I get in the mail? A ball point pen with an inscription reading, "Happy Birthday Marcel . . . Your family at Fidelity."

I wasn't moved. I promptly put the pen away to gather dust. I was maybe slightly impressed that they remembered. It's more that my kids did. When the pen arrived all they each said was, "He doesn't want the pen, it's mine."

As they were feuding over the pen the phone rang. It was long distance, person to person, from Boston. I was greeted by the singing of "Happy Birthday," sung by a barber shop quartet. I had to agree Fidelity was a bit different.

I decided to get on with my life. Several months later Rosh Hashanah rolled by. I received greeting cards from my brother in California, my aunt in Montreal and you may have guessed, from Fidelity. The card read, "Happy and prosperous New Year. Your family at Fidelity."

I called Chester and told him this wasn't really necessary. He told me that Fidelity simply studied their clients very thoroughly and they just wanted them to know that the family is close by when needed. I thanked him for the family's concern.

A couple of months later my son Danny's bar mitzvah celebration took place. A week or so before the event, we received a letter from Fidelity congratulating us on this momentous event. I almost expected this note. The correspondence also included a fountain pen. Unfortunately the inscription read. "Happy bar mitzvah, Margaret."

Danny wasn't amused. I called Chester and I told him to tell my New England kin to stop smothering us with the show of love. I said that it happens in the best of families that there are some people with whom you are just not too close. I mentioned my uncle Jerome. He said he understood and that he would advise the district manager of our concerns immediately.

A few days later, in the middle of the celebrations a telegram arrived which was given to the master of ceremonies without our knowledge. The MC read it to the guests: "Congratulations on your bar mitzvah, Margaret . . . Uncle Isaac and the rest of the family at Fidelity. Stop."

My father turned to me in the midst of the laughter and asked me who uncle Isaac was. My mother asked who Margaret was. My two younger kids started teasing Danny, saying, "Happy bar mitzvah, Maggie."

I rushed to call Chester demanding that he straighten this out now. He confessed that there must have been a computer foul up and he promised to call Boston right away.

Ten minutes later I received a call from Boston, person to person. When I identified myself, my ears were exposed to another rendition of that barber shop quartet singing "Happy Birthday" to me. I shouted to the barbers telling them I was cancelling my insurance but they just kept on singing. My wife standing next to me said, "At least they're not calling you Barbara."

I subsequently cancelled my insurance.

Not surprisingly the birthday mementoes kept on coming for a couple of occasions. Fidelity even sent my youngest, Gabriel, a teddy bear.

I started looking into ways of getting unlisted birthdays.

Eventually my Beantown relatives forgot about us.

A few months later my car was stolen. While my present insurance company was pondering, what do I get in the mail? A cheque from Fidelity covering the replacement cost of the car.

We were awestruck. My wife and I discussed it and we concluded that perhaps uncle Isaac or maybe cousin Sydney at Fidelity borrowed the car and forgot to return it. We agreed to forgive them. After all, blood is thicker than water.

Editorial/Letters

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A New Year

As this week began, in the still of midnight, Jews around the world came together for Selichot, penitential prayers that will be said until Rosh Hashanah, and again during the days before Yom Kippur. This is how we, as a community, begin a New Year — with soul-searching and remorse for our failings, intertwined with proclamations of our faith in G-d's mercy and our own capacity to renew our search for righteousness.

It is tempting to wonder what would happen if all the world were to pause for reflection at this time. In our own country, would we set aside our resentments of this group's power and that one's needs, and instead decide the future of Canada on the basis of generosity towards each other? Would the American election be fought on issues of economic justice and compassion, rather than mudslinging and religious jingoism? Would the bloodshed in South Africa stop? Would the Somalian gunmen open their secret caches to their dying countrymen? Would Serbs, Croats and Muslims in the shreds of Yugoslavia negotiate instead of fight for territory that will soon belong only to the insane and the dead?

And would the nations at war with Israel find a way to live in peace with a Jewish state, a way that would offer as yet undreamed of opportunities for co-operation and growth and prosperity to the citizens of all countries in the Middle East?

Tikkun Olam — to mend the world — may seem a goal far beyond the prayers and thoughts of an individual Jew during the Days of Awe. We are, after all, a very small minority of the world's people and we have rents to mend in the fabric of our own existence: assimilation and internal disunity; anti-Semitism, terrorism and overt threats of war; and the peril in which many of our Diaspora communities still live. This is where we must begin; but it is not where the consequences of our actions will end.

We must not lose sight of the importance of Jewish existence within the framework of human society. Our dispersion has given us a presence throughout the world. Three days from now, candles will be lit hour after hour around the globe as night falls. Their light will welcome a New Year fraught with opportunity and decision. Wherever we may be, our individual commitment to conduct ourselves according to the Jewish values of justice and compassion will shine out into our homes, our communities and our world.

May we begin, this year, to mend our world; and may it be a year of blessings and peace for us and for all Israel.

L'shanah tovah tikatevu.

Good use of film

Ever since Ayatollah Khomeini issued his infamous fatwa, or death sentence, against Salman Rushdie, the seriousness of one brand of Islamic fundamentalism has come to the fore.

While it is doubtful that this kind of religious extremism is an authentic expression of Islam (some Islamic scholars indicate it is a distortion and perversion of the real essence of Islam), fundamentalist groups in several Arab countries — Algeria, Egypt, Sudan — have been carrying out acts of violence against governments or minority groups in those countries.

Now Egypt, the most populous of all the Arab countries, has begun a campaign to neutralize the effect of Islamic fundamentalist agitation. Sarah Gauch, writing in *The Christian Science Monitor* (Sept. 2) reports that films have been harnessed in the propaganda battle against religious extremism.

Two recent productions, *Terrorism and Kebab* and *Nights of Helmeya*, featuring prominent Egyptian film stars, have targeted Muslim fanatics by caricaturing their false religiosity and showing how their activities undermine the harmonious functioning of the state.

Two additional films, *The Family* and *The Egyptians*, will be television series depicting the way in which a distorted vision of Islam has corrupted young people in Egypt and destroyed the family unit, the latter considered sacred in Egyptian society.

Egyptian television, an important institution in a country where illiteracy rates run as high as 70 percent, is simultaneously increasing its Islamic religious broadcasting and stressing what it considers to be a more authentic interpretation of Islam.

Egyptian authorities have lent their imprimatur to both kinds of film because Islamic fundamentalists have, in recent months, been responsible for inciting violence against Coptic Christians (at Dairut) and for assassinating Farag Foda, an Egyptian writer who had been a strong critic of religious excess.

It is significant that several of the film stars associated with the new anti-extremist productions have themselves been put on a fundamentalist hit list and they are reportedly under 24-hour-a-day protection.

It is too early to measure the effects of this new policy but Egypt is unquestionably the Hollywood of the Arab world and it is appropriate that its film personalities be involved in the fight against religiously inspired terrorism and violence.

PRACTICE MAKES PERFECT

Musicians rehearse in Safed for the opening of the 5th Klezmer festival recently. [I.P.P.A. photo]

Letters to the Editor

Letters are welcome if they are brief, in English or French, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit and condense letters, which must bear the sender's address, phone number and both handwritten and typed signatures.

* * *

THE ZUNDEL CASE

This is a letter of support for the recent court action initiated by the Canadian Jewish Congress regarding Mr. Zundel's violation of hate laws. We are dismayed at the decision of the Supreme Court and believe that not enough weight was given precedent, specifically the concept of reasonable limits in this case, Mr. Zundel's beliefs and actions clearly promote hatred against Jewish people and are in clear violation of the community standards we embrace as a society. The sight of neo-Nazi blackshirts giving Nazi salutes behind Mr. Zundel in the news clips is truly abhorrent and can never be tolerated by a civilized society.

A. R. Bobiwash
Anti-Racism Advisor
Native Canadian Centre of Toronto

* * *

RUN BUS TO CEMETERY

I cannot remember the number of times an unveiling ceremony was late or delayed because families have had difficulty in finding the right cemetery and section. This is especially true of the new Pardes Shalom Cemetery in Maple, where often many cars line up as each stops to consult the directory strategically placed to block entering traffic.

A cemetery of this size should have no reservations about expanding this entrance court so that the directory poses no encumbrance to the normal flow of traffic. I would not hesitate to print guide maps to Pardes Shalom especially for this reason. In fact, given the traffic on a Sunday to this cemetery, I would like to see a guide posted at the entrance, especially on Sundays before the High Holidays, to ease the task of locating cemetery sections.

I think we have yet a long way to go to make cemeteries accessible to all in the community. There should be publications to map out all the locations of Jewish cemeteries throughout the city. It would enhance the value and accessibility of these cemeteries if a bus run was arranged to pick up and return visitors to all cemeteries, with special consideration for seniors and the handicapped.

Rabbi David Cooper
Thornhill Square Synagogue

* * *

HOLOCAUST DENIERS

As an ex-British war veteran and paratrooper corporal and a Holocaust survivor of the 10th of November 1938, the day of the broken glass, Kristall Nacht, I find it hard to believe that the justice system in Canada would permit a hatemonger to spread false lies and deny the existence of the Holocaust.

I lost a mother, father, a very sick 76-year-old grandmother and three brothers in the Holocaust; I am the only survivor.

Our very brave Canadian soldiers and British soldiers gave their lives 50 years ago at Dieppe for our freedom.

Ken Whitby
Toronto

* * *

POLAND'S HISTORY

Your issue dated Sept. 10 carried a letter which implies that Poland's history vis a vis the Jews warrants no apologies. The letter-writer suggests that this is a situation which can be dated back to the days of King Casimir the Great.

There are very old, very reputable sources of information which do not support this claim. One example can be found in an early edition of the Encyclopedia Britannica. The ninth edition, published nearly 100 years ago, in 1898, states: "The flourishing factories, agriculture and commerce of the Polish and Lithuanian Jews were wrecked by the intolerance of the successors of Casimir."

I believe it important for us to challenge all efforts at white-washing what the world has done to us. The Holocaust was merely a hideous culmination of many, many precedents, not the least of which took place in Poland. To ignore these facts is to start the cycle over again.

Herb Alexander
Toronto

* * *

SILENCE IS GOLDEN

Two thousand years of history have failed to silence the voice of Mae Waese. Because of our Judaic culture and religion we have managed to survive inquisitions, holocausts and now the new anti-Semitic pogroms which have again occurred in many places.

Fortunately in Canada we are privileged to have the choice of how we educate our children. We are not, however, second class citizens. We pay our fair share of taxes. Quebec can afford to subsidize our Jewish schools through the Protestant School Board which is the minority board in Quebec. Why cannot the Ontario Public School Board, which receives the total education budget, and which funds the Catholic schools, not find an insignificant sum of perhaps two percent of their budget to subsidize our schools?

Education should be a matter of choice, but without government subsidies the costs will eventually make our parochial schools only private schools for the rich.

The Jewish community is now fighting the matter in the courts, but if a woman such as Mae Waese, who holds such a strong voice in our Toronto educational board, cannot support the parochial school system from the largely Jewish district where she was elected, perhaps we have elected the wrong representative. At the very least, she should know when to keep silent.

Suzanne Shuchat
Toronto

Opinion

Jews can expect better things in 5753

By J. B. SALSBERG

I am not a prophet, as the saying goes, and not the son of a prophet; nevertheless, I venture to predict that the Jewish New Year we are now welcoming will favor us with some substantial and positive achievements in Israel's search for peace with its Arab neighbors.

On what factors do I base such an optimistic prediction? I base it on, the new political winds that are blowing in Israel, as well as in its immediate Arab neighbors.

There are, of course many and varied reasons for those changes. The demise of the Soviet Union and its replacement by the cluster of independent countries like Russia, the Ukraine, Belarus, and the Baltic states had a fundamental effect on the former East-West divide. There is no longer any reasonable jurisdiction for the maintenance of the former armed-camp conditions in that part of the world.

There are also the blessed appearances of Arab political personalities who understand that Israel is securely established as a permanent political and economic factor in the Middle East and that the peace and prosperity of that entire region depends on the acceptance of that fact and the development of an everlasting condition of collaboration with the Jewish state as beneficial to all countries in that part of the world.

J.B. Salsberg.

What, in my view, is a major factor in the promising developments in Israel-Arab relations is the re-emergence of the Israel Labor Party as the major political force on the Israeli scene. And that that party is now under the leadership of Yitzhak Rabin, Israel's present Prime Minister, and not under the leadership of Yitzhak Shamir of the right-wing "maximalist" orientation.

No one, I'm certain, can or would question Shamir's dedication to the cause of Israel. But it became clear to every objective observer of the Israeli scene that his "traditional" maximalist position of a "Greater Israel" is unrealistic and constitutes a hindrance to the development of an Israel-Arab friendly relationship.

I recall my amazement when Shamir, as Prime Minister of Israel, would repeat, time and again, his stringent position that he will not "surrender a single foot of our historic homeland" to the Arabs . . .

Fortunately, in my view, this past year's general election in Israel resulted in a major victory for Israel's Labor Party and the consequent elevation of its leader, Yitzhak Rabin, to the Premiership of Israel.

That development is, in my view, the major Jewish event of the departing Jewish calendar year.

I hold that view because Israel is now faced with colossal challenges. It is fortunately required to absorb hundreds of thousands of new "olim" (immigrants). That is a Herculean task, but one that it must successfully discharge. But this cannot be done without the most generous participation of world Jewry. That means you and I, each and every one of us.

That means, in the first place, that we bless the outgoing Jewish calendar year 5752, if only for bringing hundreds of thousands of Jews to Israel. And we welcome the new year, 5753, if only because of the opportunity that it will give us to help Israel most generously to utilize successfully that historic opportunity.

As for the global Jewish picture at the arrival of the new year, it is not without worrisome developments.

The end of the Communist era has, unfortunately, also released the ugly and frightful demon of anti-Semitism in Russia and other East European countries, where it operated illegally until now.

This became apparent towards the end of our outgoing year and becomes one of our major concerns in the new year.

Tragically we already witness developments that suggest the possibility of having anti-Semitism without Jews . . . (It seems to be a "tradition" in some East European lands . . .)

In North America, including Canada of course, where the largest Jewish community in the world lives, Jewish life, though not threatened, is nevertheless faced with challenges that are reflecting the reality of the continuing existence of minorities in democratic countries.

Is assimilation a threat? I don't think so. But it surely is a problem and one that we must not close our eyes to.

And so, in closing, our Rosh Hashanah overview, I'm tempted to say, as our fathers and forefathers used to say: *"Abee gezunt; kein tzores vet nisht faylen."* Which could be translated to mean: "Let all of us be blessed with good health in the new year." One thing is certain, there will be no shortage of problems . . .

A happy and healthy New Year to all of you.

Luach a useful tool for the holidays

By RABBI W. GUNTHER PLAUT

We take the advent of yom tov for granted, and when you read this you will know that this year the first day of Rosh Hashanah falls on Monday, Sept. 28.

But where did you learn this? Of course, if you had a luach at home (that is, a Jewish calendar) no one had to let you know. But my own, admittedly unscientific survey reveals that this little booklet which lists the ebb and flow of the Jewish year, with all festivals and new moons, with all Sabbaths and the Torah and Haftarah portions which are to be read, is no longer the possession of the average Jewish household.

Too bad, for the luach is the guide that lets you experience the rhythm of Jewish time, which is different from the civic time by which the general community operates. There is no real substitute for the luach, and neither your synagogue bulletin nor any other similar publication fills its role.

For instance, suppose you have to observe yahrzeit, and you know that it falls, let us say, on the 29th day of Cheshvan. If you have a luach, you enter the date and do not have to rely on someone else to remind you. A Jew should not have to be reminded of sacred obligations.

Rabbi Plaut

You will counter that you find the luach hard to read and that you really don't understand how the Jewish year operates. Well, here is a quick guide to its major secrets.

Ours is a lunar-solar calendar, which means that the months (as the word indicates) go by the moon and the year goes by the seasons, which are controlled by the sun. In contrast, the Muslim calendar is governed only by the moon, and our civic calendar goes only by the sun.

How does our calendar work? It takes the moon about 29½ days to circle the earth, and each of these celestial journeys is called a (lunar) month. Each month begins when earth, moon and sun are aligned with each other in such a way that the moon cannot be seen. Then the little silver appears again and the new lunar month is on its way.

Since we can't very well have a month of 29½ days, the luach will tell you that one month has 29 days and another has 30. Thus, Elul has always 29 days and Tishri always 30.

Now 12 of such months will come to 354 days on the average, and that is, of course, 11 days short of the solar year of 365 days. So, if ours were a Muslim-like calendar, here is what would happen: This year Rosh Hashanah falls on Sept. 28. Twelve lunar months or 354 days later, Rosh Hashanah would fall on Sept. 17, and the year thereafter on September 6 — and so on. A few years down the road we'd be celebrating the New Year in mid-summer and eventually in the spring, then in the winter, until at last it comes back to the fall.

But our luach is built on a different system. In order to keep up with the seasons we insert a leap month every few years, and thus Rosh Hashanah will always occur in the fall, and Pesach always in the spring.

To be sure, this is just the briefest of outlines, and in effect our calendar is based on a complex system, constructed with great mathematical and astronomical precision by the Gaon Hillel the Second who lived some 1,400 years ago.

Remember this as a general rule: our Jewish holy days always fall on the same Jewish calendar date. Rosh Hashanah always on Tishri 1; Yom Kippur always nine days and the first day of Sukkot always two weeks later. These dates don't "jump around" — they are quite fixed, but their relation to the civic calendar changes every year.

And here is another quick rule to remember: Rosh Hashanah never falls on Sunday, Wednesday or Friday, and therefore Yom Kippur (nine days thereafter) never on Tuesday, Friday or Sunday.

If you want to learn more details, go and acquire a luach.

And meanwhile, I wish you a shanah tovah umevorekhet, a good and blessed year!

New school year marks change for parents

By ERICA MEYER RAUZIN

Neither children nor teachers — except those teachers who are also parents — seem to realize that going through the effort of starting a new school year marks a weather change in the lives of Moms and Dads, as well as kids.

We are fairly busy during summer vacation, but it is a business of options and recreation. The appointments we must keep are with camp counsellors, art class instructors, swim teachers and barbecue chefs, none of whom demand discipline, regimentation, responsibility or reality.

Erica Meyer Rauzin

Now, my morning is broken. No more news shows, no more sleeping until the baby toddles in to wake me up ("I eat apple juice now"). No more treating each morning like Shabbat, with lazy conversations and long breakfasts.

The real world is back. Now, if the kids are going to be on time, my husband (who worked almost all summer and thus doesn't feel quite as disrupted by the sudden reemergence of structure) and I have to be on time also.

If they are to report to their home rooms by 8:15 a.m., we must get ourselves up by 6:30 so we can rouse them at 7, pack their luches at 7:20, force-feed them breakfast (they want ice cream, we offer oatmeal; negotiations start from there) at 7:30, exhort them to locate book bags, hairbands and shoes at 7:55, and belt them into the car by 8:05.

By 8:30, they are at their desks, uniforms pressed, notebooks in hand, fresh little soldiers in the war for knowledge, inspiration and playground status.

By 8:30, I'm in the totally messed up kitchen, a limp shadow of my former (see 6:30) self, ready to hide my face just when I'm supposed to be facing the day.

Like many mothers who have children in Jewish day schools, I am very aware that my morning routine would be twice as trying if the kids didn't wear uniforms. I have one child who was born with true fashion sense, more than I'll ever possess. She wants to painstakingly assemble outfits, color co-ordinated in every way, that give her clothing creativity full outlet. She used to go to a school that didn't have uniforms. Unless she went through massive bedtime decision making (the only workable solution), her morning routine could take hours, as she contemplated which shoelaces to wear with what button covers, as her carpool honked and her breakfast got cold.

Her current school decrees that she should wear a white or yellow shirt and a navy or plaid skirt. Period. End of decision making. End of delay.

My other daughter loves fantasy dressing. Her favorite toy is a flowered transfer file box filled with dress-up clothes and accessories. She has a red Chinese housecoat, a fake fur stole, a floor length silver gown, numerous tutus, gold plastic wedgies, a bouquet of silk flowers, a rhinestone tiara, and a sombrero. She would rather wear these things than an Oscar de la Renta original. She would rather wear them to school than her jumper and red knit shirt, but she isn't allowed . . . not by me, not by them. Another daily dilemma averted.

I was originally opposed to the idea of school uniforms. I hadn't thought of the convenience of it. Primarily, I was afraid it would stifle the kids' individuality. I was too new a Mom then to realize that a little judicious stifling can be a wonderful thing.

My mother changed my mind about uniforms. She told me about the year she was 15, when she attended an English girls' school as a refugee from Germany, alone with a strange family, her own parents (temporarily) stuck in Germany, her sister miles away living with other strangers. When she learned she was to attend the local Catholic school, she was afraid she'd be an outsider, a Jewish child with the wrong accent, the wrong clothes.

The day before school was to begin, two women from the school visited the home where Mother was staying. They brought her two white middy blouses and a navy serge skirt to wear to school.

When she arrived at the school the next morning, every girl there was wearing a white middy blouse and a navy serge skirt. "I looked like everyone else. The uniform made me feel as if I belonged," Mother explained to me. "I was part of the school, already, not a stranger any more."

Thanks for changing my mind, Mom. And thanks for helping me remember also that the daily rush, the morning routine, the jostling for shoes and book bags, are all tokens of blessed normalcy. With storms and shadows around us, that simple sense of safe routine makes it well worth facing the alarm clock with a smile.

Quotable quotes

'Judaism makes man find God where he finds himself.'

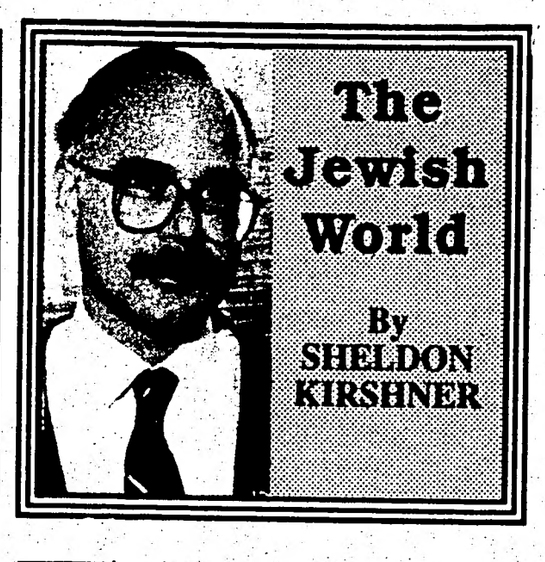
Rabbi Samson Hirsch, 1921

'The Jewish spirit, the Jewish soul, is the most important thing we have. In some sense it is all we have, all that is worth having and living and struggling for.'

Rabbi Judah L. Magnes, 1916

Features

A visit to a former Lithuanian shtetl



The Jewish World

By SHELDON KIRSHNER

BY SHELDON KIRSHNER

Revered in Yiddish folklore, the shtetl is a paradigm of such Jewish ideals as learning, scholarship, piety, charity and justice. When we think of the shtetl, we automatically conjure up images of quaint, though backward, villages and towns unaffected by the march of time, of dairy farmers, tradesmen, peddlers, rabbis and fiddlers, of aromatic markets redolent of fresh produce and cheese, of a kind of warmth and intimacy which has been overtaken by the exigencies of modern urban life.

In its heyday in the 19th century, the shtetl was a fixture in the Russian and Austro-Hungarian empires, as well as in Romania. It inspired myths, legends, stories and plays, and it was fodder for great writers like Sholom Aleichem and Isaac Bashevis Singer.

But today, in the waning years of this millennium, the shtetl is but a misty memory, a romanticized relic of a bygone era. Nevertheless, to this day, it exerts a certain allure, a fascination which was recently played out at Toronto's Leah Posluns Theatre, when Szymon Szurmiej's Polish Jewish Theatre recreated the world of the shtetl in a nostalgic two-hour production entitled *The Joys of Yiddish*.

In its traditional form, the shtetl usually consisted of a collection of huddled, ramshackle wooden buildings with courtyards and gardens clustered around a main square. It took shape in what is now Poland and Lithuania, and developed rapidly in Russia's Pale of Settlement. More often than not impoverished by chronic depression, the shtetl disappeared under the crushing impact of pogroms, economic deprivation, social and political revolutions, emigration and, of course, the Holocaust, the greatest tragedy to befall the Jewish people.

When I paid a visit to Lithuania this past spring, I set my sights on visiting a town that, historically, had been a shtetl. Before the Holocaust, which wiped out 95 percent of Lithuanian Jewry, Lithuania was dotted with shtetlach.

My host, the novelist and community leader Gregory Kanovich, promised he would take me to one. Toward the end of my one-week odyssey of discovery, Kanovich — a wry, hospitable and erudite man — informed me he had finally found a town which accurately could be described as a former shtetl.

The place he chose was Nemincin, 23 kilometres south of Vilnius, known as Vilna prior to World War II. We were joined by Ted Kosoy, a Toronto writer of travel guides whom Kanovich playfully called Tevye. I had met Kosoy a week earlier, on my first night in Riga at the Jewish theatre, and we had agreed to meet again in Vilnius. We piled into his gray Volkswagen van and headed toward Nemincin. The day was warm and sunny; the scenery, of gentle hills and pine forests, was pleasant.

We reached Nemincin around noon, crossing into the town over a small bridge spanning a narrow river. Nemincin, which is in a popular resort area serving Vilnius, appeared rather modern. On the outskirts were new, red-roofed chalets and tall apartment buildings. In the vicinity were modest garden plots edging to the river bank. We drove on, past old, single-storey wooden houses shaded by mature trees and graced by flaming flowerbeds. Kanovich said that these had been Jewish homes long ago.

We pulled over on the main thoroughfare, a street of no particular charm. Kanovich, dressed in a loose-fitting jacket, got out and stopped a woman with a print dress on the sidewalk. Where, he asked in Polish, could he find the Jewish doctor? Ethnically, Nemincin's population of about 5,000 is almost exclusively Polish. The lady directed him to the local clinic. We followed Kanovich into the cool, dim interior. We were out of luck. The doctor was away on sick leave.

We drove on, into a lane flanked by attractive cottages with gardens. Kanovich spotted an elderly man, grizzled and reeking of alcohol. He directed us to the secondary school, a short distance away. Kanovich made inquiries, but returned empty-handed, informing us that the person we sought, a Jewish teacher, was apparently at home.

On Kanovich's instructions, Kosoy manoeuvred the van around a tight corner, near a construction site, and drove on. After a few minutes, we stopped at a two-storey white-brick dwelling with a garden. Kanovich knocked on the side door, spoke to someone, then motioned at us.

We had arrived at Hersh (Zvi) Kushner's home.

Kushner, a kindly-looking, emaciated man of medium height and thinning black hair, welcomed us in. The house was spartantly furnished. We sat around a table and talked in Yiddish, the mamaloschen of Ashkenazi Jews.

Kushner, 60, was born in the Lithuanian town of Mariampole, where his father had a store. In 1940, when the Red Army occupied Lithuania, the Kushners, along with some other Jews whom the Soviets deemed too bourgeois, were deported to Yakutia in Siberia. If they had not been exiled, they most probably would have been murdered by the Nazis and their Lithuanian collaborators.

Kushner and his Russian wife moved to Nemincin in 1960, when it was home to about 50 Jews. His sister and brother also settled in Nemincin, which, altogether, has a handful of Jews today. All, we were told, have intermarried.

Now retired because of declining health, Kushner made a living as a math and physics teacher. He said he has never felt anti-Semitism. "No one has bothered me." He cannot read Yiddish or Hebrew, but is familiar with Jewish history. He is not religious, but feels Jewish "inside."

His son and daughter no longer live in Nemincin, having relocated to Vilnius. Kushner's American relative, Harold Kushner, is reputed to be a writer.

We did not meet Kushner's wife, a burly woman with a babushka who tended her garden during our conversation. She refused to be photographed.

It was time to leave. Kanovich had a pressing appointment in Vilnius. We said our farewells. Kushner, weakly, waved goodbye.

We set off, and within minutes, Nemincin vanished from view. The once-but-not-forever shtetl was gone, out of sight but not out of mind.

Hersh (Zvi) Kushner (left) with Sheldon Kirshner (centre) and Gregory Kanovich in Nemincin [Ted Kosoy photo].

Search for war criminals

The chase for war criminals is on in Lithuania. Or is it?

Newly independent Lithuania claims it will not tolerate war criminals in its midst. But critics charge that Lithuania has not been sufficiently zealous in trying to bring these murderers to justice.

The issue is exceedingly sensitive because Lithuanian soil is soaked with Jewish blood. Practically the entire Jewish community was wiped out by the Nazis and Lithuanian collaborators.

The record shows that Lithuanian fascists carried out pogroms in and around Kaunas (Kovno), even as the Red Army retreated in the face of Germany's invasion of Lithuania (which had been annexed by the Soviet Union in 1940).

What's more, Lithuanian collaborators killed tens of thousands of Jews in the Ponary (Ponar) Forest, just outside Vilnius (Vilna), and in White Russia. They also served as guards in Polish concentration camps.

When the Germans were driven out of Lithuania by the Red Army in 1944, a great many of the culprits managed to escape. Eventually, they ended up in such countries as Germany, Britain, Australia and North America, classified as displaced persons.

In the wake of the war, war crimes trials took place in Soviet Lithuania. But more than a few of the criminals evaded the dragnet.

In 1989, when Lithuania was poised to break away from the Soviet Union, the Lithuanian parliament passed a so-called rehabilitation law. It was designed to exonerate those who apparently had been politically framed by Soviet authorities. Exempted from its provisions, however, were those who had committed genocide.

On May 8, 1990, the Supreme Council — Lithuania's highest parliamentary body — issued a decree condemning the Holocaust as well as "Lithuanian citizens" who took part in it.

Last September, the *New York Times* reported that Lithuania had begun issuing numerous certificates of exoneration for those who had been accused of being war criminals.

The Simon Wiesenthal Centre appealed to President Vytautas Landsbergis to halt the rehabilitation process. In October, a Lithuanian Supreme Court justice suspended it, explaining that mistakes had been made. One month later, Landsbergis assured American Jewish leaders of Lithuania's determination to conduct a thorough investigation of suspected war criminals.

Landsbergis' assurances generally have been well received. But the Simon Wiesenthal Centre's hard-nosed representative in Vilnius, Faina Kuklianskyte, is not entirely satisfied.

In an interview, Kuklianskyte, a lawyer, criticized the Lithuanian government for having failed to check the backgrounds of those who were originally rehabilitated. She complained that she has been denied access to archives in Vilnius and Kaunas that could shed further light on the matter.

(Efraim Zuroff, the Wiesenthal representative in Israel, has lambasted Lithuania for not having used Holocaust research centre documents and for not having questioned Jewish survivors).

Kuklianskyte, who is related to Israeli Knesset Speaker Dov Shilansky, called on Lithuania to bring to trial 13 Lithuanians, who, she believes, were falsely rehabilitated.

I raised the question with Kazimieras Motieka, the vice-president of Lithuania, during an interview in his office.

The government, he told me, is currently examining the files of about 500 Lithuanians who allegedly committed war crimes. Since some of them left the country years ago, the government has yet to ascertain whether all are still alive.

In any event, Motieka promised, Lithuanians suspected of being war criminals definitely will be tried. Lithuania, he added, will ask for their extradition, even if they reside abroad. Lithuania is getting the full co-operation of the Office of Special Investigations (the United States' Nazi-hunting unit) and the Simon Wiesenthal Centre.

Motieka said that any Lithuanian found guilty of genocide will not be eligible for a state pension. If he is deceased, his family will not get one either.

The talk of the town

By DAVID RUDGE

In cafes and restaurants, in the old market quarter, on street corners and in homes in Nazareth, the "Israeli Kid," Johar Abu Kashin, is the talk of the town after winning the World Boxing Federation lightweight crown recently.

The pugilist with the "lethal right," who won the coveted golden belt with a seventh-round technical knockout over Pat (Iceman) Johnson, set his home town alight with his gritty display.

The 21-year-old Muslim also set tongues wagging over his decision to enter the ring with the Israeli flag and have the national anthem played before the start of what proved to be the greatest fight of his young life.

Not all the residents of the mixed Muslim-Christian Arab town of Nazareth were in agreement with his decision to be so closely associated with Israel, boxing under the nickname "The Israeli Kid" and wearing a Star of David on his trunks.

"He put too much emphasis on being Israeli and not enough on being an Arab," said one Nazareth resident, echoing what appeared to be a commonly held view in the town.

Others noted he had received no aid from any Israeli sporting organization or government agency, and he captured the crown — the most prestigious boxing title ever won by an Israeli — through hard work, determination, and the financial and moral support of his family.

An uncle, Sheikh Ahmed Abu Tayeh, said the embroidery work on the gown and trunks alone had cost about $3,000, which Abu Lashin and his family had paid out of their own pockets.

"Despite the fact that requests to sporting bodies here for financial aid, even prior to the big fight, were never answered, he still decided to raise the Israeli flag," Abu Tayeh said.

"He's a good boy and he believes wholeheartedly in peace. He's done a lot for the country, and it should be mutual."

In fact, Abu Lashin was barred from amateur boxing for taking part in any competitive sport in Israel for five years after going in 1989 with a delegation of boxers from Israel to South Africa and taking part in contests there.

The sports ban was part of the general punishment meted out to athletes who defied the international boycott of South Africa that was in effect at the time.

Prior to that incident, Abu Lashin's amateur record in the national arena had been impressive, marking him for potential glory. He began his sporting career at the tender age of 10, combining workouts at the Golden Gloves boxing club in Nazareth's municipal community centre with schoolwork and selling bagels in the market.

Under the guidance of former Israeli amateur boxing champion Ghanim Mahroum, he began to develop the skills and punching power that were to stand him in good stead.

Meanwhile, political debate continued in the streets of Abu Lashin's hometown, taking a new turn following an article in the Hebrew daily *Ma'ariv* in which the boxing champ defended his decision to raise the Israeli flag prior to the start of his championship fight.

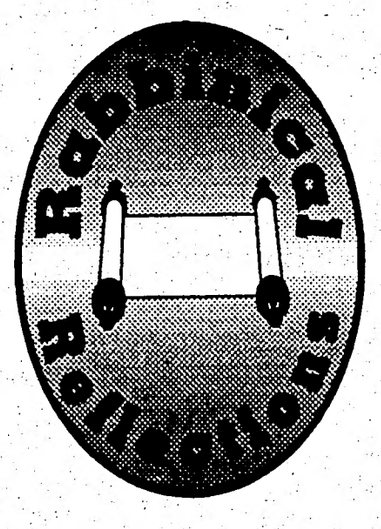
Abu Lashin, who dedicated his victory to coexistence between Jews and Arabs, said he was proud to be an Israeli and to have represented his country.

He was also quoted as saying he was disappointed with his Arab colleagues who, since he had been in America, had not given him one iota of support.

The reported comments of Abu Lashin, whose trainer and main supporters in the U.S. are Jewish, set off a fresh wave of controversy and speculation.

The townspeople compared the way the Hebrew press had covered the Olympic medal-winning performances of the Jewish-Israeli judo competitors Yael Arad and Oren Smadia. Some charged that Abu Lashin had not been given the credit and coverage he deserved, confirming their opinion that he should not have been so overtly pro-Israel.

The majority, however, basked in the reflected glory of Nazareth's boxing star, saying he had done them all proud. *(JPFS)*



By RABBI AARON LEVINE

In my Rosh Hashanah article I have painted a picture of a divine report card containing two sections. One — our deeds and mitzvahs between man and God; two — those between man and his fellow man. Crowning God as King, and repenting, the two interwoven goals that define the essence of Rosh Hashanah, address both of these sections. As explained, the instructions for successfully receiving good marks on our report, stem directly from the sources that define Judaism itself — the Torah and the Shulchan Aruch — the Codes of Jewish law.

In both Jewish and general education over the years, new and progressive theories have been propounded by the scholars. Yet, one theme always recurred. No matter how we change, adapt, and advance, we must never stray from the basics. "Back to basics" — was a cry often heard when we felt that somehow, despite all the innovations, something was not going quite right.

A byword on our lips that we speak of constantly at this holy season of the High Holidays is "New Year resolutions." I cannot think of accepting upon ourselves any better resolution this Rosh Hashanah than a promise to make every effort necessary to get back to the basics. Rav Saadiah Gaon's famous remark, "Our [Jewish] nation is only a nation as much as it learns and observes Torah," and the Talmudic statements, "V'Talmud Torah kneged kulam, learning Torah takes precedence over all else," and, "He who studies halachos (laws) every day is assured to have a place in the World to Come," should be our guiding mottos.

It was Rabbi Yisraeli Salanter who remarked, "I don't know how a Jew can walk four cubits without knowing Shas (the Mishnah and Talmud — commentaries on the Torah, and the source of our Shulchan Aruch — Code of Jewish Law). The Torah and the Shulchan Aruch guide our every step during our entire day, every waking moment. How we dress, talk, eat, pray, conduct business, learn, play — every facet of our lives. This of course includes all of our behavior and interactions with our fellow man — the gamut of the laws and conduct of menschlechkeit — decent, compassionate, and sensitive behavior in our deaings with other human beings (and even animals, as a matter of fact).

Some have asked, "Why do we need such an all-encompassing Book of Laws telling us how to act at every step of our lives? Why don't we stress philosophy, for example?" "If I know God intellectually, why the need for the practical halachos?"

I believe it was Plato the great philosopher (perhaps Aristotle?) who was caught committing an indecent and immoral act. He was asked, "How could such a great man, a giant of intellect and a world famous philosopher, succumb to the temptations of the flesh and degrade himself in such a manner?" His reply, "When I was committing the sin, I was for those moments, not a philosopher." We are also familiar with the behavior of the great philosopher Saint Augustine.

We believe as the Sefer HaChinuch (Rabbi Aaron of Barcelona) says: "A man is influenced by his actions." First and foremost a man must perform the mitzvos. Deed is a prerequisite to creed. And the deed performed according to prescription will give greater meaning to the creed. When one acts in total harmony with the Torah and the Shulchan Aruch, then there is room to philosophize further, to deepen one's knowledge of God and the Universe. And our truly great Jewish philosophers did just that. But when one philosophizes first, and in consonance with his understanding tries to fit in the practical aspects of acting in accordance with Torah and Shulchan Aruch, *och un vei* what that can lead to.

It was the great King Solomon who tried to rationalize himself out of the observance of two of the mitzvos of the Torah. A Jewish king is commanded not to have too many horses for that may lead him back to Egypt. He also may not have too many wives for they may lead him astray. Solomon said, "I can do these and not be affected." The consequence were not befitting King Solomon's stature and God said, "Shlomo and a thousand like him will be nullified, but not one tiny part of even one of the letters of the Torah will ever become nullified." (Yerushalmi, Sanhedrin).

I once had a man tell me that his non-Jewish neighbor knew more about Judaism than he did. Does yours? Make the resolve this Rosh Hashanah to become Jewishly literate. Better still, join the ranks of the thousands who are returning to authentic Torah Judaism. If you need help, just call Aish HaTorah (636-7530); JEP — Jewish Education Program (785-5899); or the Toronto Jewish Network (771-7095). They'll guide you to the appropriate program.

This way, I guarantee that you will have the most rewarding year of your life — Jewishly — and will merit God's blessings for a Happy and Healthy New Year. May all our dear Jewish brethren and sisters be so blessed. L'Shanah Tova Tikoseivu V'Seichasemu!

(Rabbi Aaron Levine is an educator, author and lecturer in Toronto.)

Dutch resolve Judaica dispute

AMSTERDAM (JTA) —

The Amsterdam Ashkenazi congregation has won its case against the Jewish Historical Museum of Amsterdam over possession of three valuable items of Judaica.

The Dutch Ministry of Culture had previously ruled that the three items, dating to the 13th, 17th and 18th centuries, could not be removed from the buildings by their owner without the express permission of the museum.

But the Dutch Council of State, the country's highest legal authority, agreed with the synagogue, which had argued that the ruling ran contrary to the principles of religious freedom. The council overturned the ministry's decision.

The objects are a 17th-century Torah shrine in the Great Synagogue, which is now part of the museum, a large silver menorah donated to the congregation in 1753 by the Rintel family, and a 13th-century holiday prayerbook that was donated to the congregation by Uri Phoebus Halevy in 1669.

The Culture Ministry had ruled at the initiative of the Jewish Museum that these objects were so important to Dutch culture that they must never be moved, not even temporarily.

"NACHAS"
BY MIRIAM LANAIL
MOM, YOU'RE EATING UP ALL MY FRIES. WHY DON'T YOU ORDER YOURSELF SOME?
I CAN'T. I'M ON A DIET.
MIRIAM LANAIL ©'92

B'nai Brith Women of Canada
Wishes the Jewish Community a year of peace, health and happiness.

Gloria Levitt, National President

Canadian Association for Labour Israel
Canadian Friends of Amal
Canadian Friends of Kupat Holim

Extend their best wishes to you for a **Happy New Year.**

Harry J.F. Bloomfield, National President, C.A.L.I.

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AID TO DISABLED VETERANS OF ISRAEL

Thanks you for your generous support during this past year...
Wishes you a happy, healthy and prosperous New Year.

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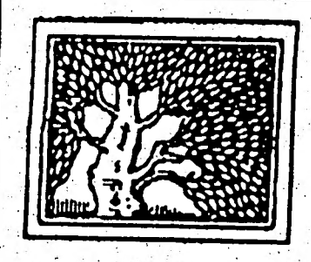

The Canadian Society for the Weizmann Institute of Science

On behalf of the Board, we extend to the Jewish Community our greetings for a happy, healthy and prosperous New Year.

May the coming year bring peace to Israel and the enhancement of her scientific and technological endeavours.

L'Shana Tova

H. Thomas Beck
Chairman of the Board & National President

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FEDERATION NEWS

Jewish Federation of Greater Toronto | Department for Human Resources Development | Judy Gwartz, chair

HRD Highlights

Northern Exposure mission set

Northern Exposure, a committee for residents who live north of Steeles Avenue, will present its second mini-mission for York Region residents on Sunday, Oct. 4, from 10 a.m. to 12 p.m., at the Lipa Green building.

Elizabeth Sokolsky, manager of the northern branch of the Jewish Community Centre, will discuss services and options for the Jewish community north of Steeles, with regard to youth groups and issues concerning adolescents.

Alan Sheps, northern branch manager of Jewish Family & Child Service, will also address the audience.

The purpose of the mission is to educate and inform the Jewish community about the Jewish Federation of Greater Toronto and its affiliate agencies.

Participants are encouraged to become involved in community events, such as the United Jewish Appeal/Operation Exodus Walk for Israel..

Northern Exposure committee co-chairs are Maura Cooperberg and Judy Engel.

For more information contact Rosie Sosnowicz at 631-5732. ❐

Leadership seminars will be held

FEDERATION -- Based on the specific issues that agency presidents recently identified in a discussion, a series of seven seminars for senior board members will begin in November.

Agency presidents and key decision makers recently participated in a focus group discussion, held under the auspices of the board development committee of HRD.

Led by associate HRD chairman and board development committee chairman Jerome Shore, the discussion centered on challenges that boards face in working more effectively. The event provided an opportunity for key leadership to meet each other, many for the first time. The discussion provided an opportunity for leadership to share and learn from each other.

DIRECT SERVICE VOLUNTEER POSITIONS
Call 635-2883 ext. 137

SENIOR CARE seeks volunteer visitors; Meals on Wheels drivers and captains to oversee delivery procedures.

JEWISH IMMIGRANT Aid Service seeks volunteers to organize theIncome Tax Clinic - no experience necessary, training provided.

HOLOCAUST COMMITTEE seeks docents to lead school groups through the Holocaust Centre, training provided.

REENA FOUNDATION seeks "Palunteers." Develop new friendships and gain sense of accomplishment

JEWISH FAMILY and Child Service seeks Big Brothers to offer male companionship to a child.

BERNARD BETEL Centre seeks volunteers with secretarial skills for committee work. Tasks include recording meeting minutes and participating in the decision-making process. Also visitors for outreach program.

JEWISH VOCATIONAL Service seeks volunteers for its mentoring project to develop the professional expertise of new immigrants.

JEWISH INFORMATION Service seeks data entry volunteer. Love of Mac essential.

UNITED JEWISH Appeal/Operation Exodus seeks face-to-face and telephone canvassers for its campaign.

Baby acknowledgement program ready to take its first steps

The Jewish Federation of Greater Toronto welcomes Marjorie Green of Thornhill and her new baby Yoel Dan into the Jewish Community.
(Joe Black Photo)

Human Resources Development, a department of the Jewish Federation of Greater Toronto, has introduced Welcome to Our World, a outreach program for young families with newborns. Chaired by Susan Fenwick, Welcome to Our World is one of a number of Federation initiatives to link young Jewish families to the network of federated Jewish services and agencies in Toronto. "We want to begin the outreach and education process in young families as early as possible," Fenwick says. According to outreach committee chairperson Diana Swartz, it is important for families to be fully aware of the range of services that the community provides for newborns and their families. "It is vital that these families be aware of the role of the Feder- ation in sustaining the Jewish community," she says. This is the first time that the Federation will be forging a relationship with children in the community. The goal is to develop a relationship with the child that will continue on through the life cycle.

The project will be introduced to the community by a publicity campaign of posters, advertisements and counter displays in strategic areas around the city, says Fenwick. "We will send out welcome kits containing a Welcome to Our World bib and a guide to the Jewish community in Toronto, its resources and services. ❐

HRD volunteer referral service explodes communal work myths

There are volunteering opportunities for anyone and everyone who wants to devote some of their time to the Jewish community.

Voluntarism cuts across all sectors of the community. And according to several communal lay leaders, volunteering is not a privilege -- it's a Jewish obligation.

To closely examine the volunteer referral service of the Jewish Federation of Greater Toronto's Human Resources Development Department (HRD) is to identify a central clearing house for information about volunteer opportunities in the Federation and its affiliate agencies. According to Gloria Clamen, chairman of the HRD volunteer referral services committee, denominational affiliation or social standing have nothing to do with volunteering -- anyone can volunteer.

Jews, generally a socially conscious lot, tend to give their time to popular and celebrated causes. Many Jewish people are under the mistaken impression that there isn't a serious need in their own backyard, Clamen says. But there is. And those who volunteer within the community find that the rewards are great.

Voluntarism is an important part of her own life. Although Clamen has two full-time jobs -- one as a mother and another as an advertising executive, she feels that every Jew has an obligation to give of themselves to their own community, regardless of personal situation.

The system is quite simple: Those interested in volunteering should first contact HRD and set up a volunteer interview. The prospective volunteer will receive an information kit about the Federation, its affiliate agencies and existing volunteer opportunities .

The interview session includes an overview and orientation to the local Jewish community, its history and direction. A personal interview is conducted by a volunteer counselor. The prospect can explore areas of interest or areas in which he or she would like to become familiar or experienced.

"They are then matched up with an agency or department," says Clamen. "We try to encourage more than one avenue of volunteering."

Sara Feldman is a volunteer who sits on the board development committee.

"Being involved in the Jewish community, rather than a broader based, non-profit organization, is a way to be a part of the Jewish movement in Toronto," she says. "You don't have to be a member of a particular synagogue or be a huge financial contributor."

A public relations professional, Feldman works in an advisory capacity with several ethnic groups. She says that the Jewish community sets a tremendous example for other communities in terms of the numbers of volunteers and agencies. "You can do as much or as little as you want," explains Feldman.

"There is a whole array of services provided by our agencies that will never be served by the greater population. And if Jewish people don't support them, then no one will. That's why we set such a great example for other groups." "Through the volunteer referral service, we are getting Jewish people to identify with their own community," Clamen adds.

"Volunteering is a great way to identify Jewishly." ❐

HRD interviewer training night

The Department for Human Resources Development (HRD) provides ongoing education to its committee of volunteer interviewers. Three volunteer coordinators recently led a workshop for the volunteer interviewers committee on how their agencies use volunteers. Pictured are, from left, those who ran the workshop: Joan Stevens, volunteer coordinator, Jewish Family and Child Service; Terry Weintraub, chair, HRD interviewers committee; Arnold Foss, volunteer coordinator, Senior Care; and Donna Lee Irwin, volunteer coordinator, Reena Foundation. *(Jay Brodbar Photo)*

Professional and community life a juggling act for many volunteers

Volunteering within the Jewish community can fill you with an incredible euphoria. It gives you an adrenaline rush. It makes you want to crow about it to the entire world.

And sometimes, you have to do just that. And more. You have to tell the boss that you can't meet that client -- or pick up the kids -- because your community beckons. Leadership Development award winner Brian Lass is grateful to his accounting firm, Rochwerg, Sacks & Truster, for being so understanding of his communal commitment.

"When one starts to be involved in the community, it may start out as one night a month," he explains. "If you're involved in a particular agency, they may like you or think they have something to offer you and it can explode to a night a week, every week.

"My partners in the office were very supportive of me spending time in the community, in part, because it was my own time, and because they thought it was good for the community," he continues. "I have to really thank my partners, because, inevitably, some time does get taken up during the day."

Lass, whose practice services mainly small family-run, successful businesses, strikes the balance between work and his obligations to the world of Jewish education in Toronto. And he's been a good juggler for the better part of the past decade.

"When I was newly married, I thought those who drove carpool were burdened. Now, I try to take advantage of it as quality time with my child!," he exclaims.

Allan Ender, a group home worker who clocks in around 80 hours a week on the job, can be found most days at Jewish Information Service, where he volunteers. Ender, one of the recipients of last year's Shem Tov awards for excellence in community service, has to build his schedule around his job.

He sleeps overnight at the group home, makes his way home to shower and change, and then comes in to start his volunteer shift.

"I treat it like work," he explains. "I build my work life and my social life around it, and vice versa."

Ender points out that he had to beg off work one night last June in order to attend the Federation's Annual Meeting so that he could accept his Shem Tov award. ❐

LIPA GREEN BUILDING HUMAN RESOURCES FALL CALENDAR

VOLUNTEER INTERVIEW EVENINGS
NOVEMBER 16, 7:30 P.M.
DECEMBER 15, 7:30 P.M.
JANUARY 13, 7:30 P.M.

NORTHERN EXPOSURE MINI-MISSION
Sun., Oct. 12, 10 a.m. - 12 p.m.

BOARD DEVELOPMENT SEMINARS
Thurs., Nov. 5, 7:30 p.m.
"Non-Profit Governance, Successful Recruitment, Nominations and Succession Planning"

LEADERSHIP DEVELOPMENT
Tues., Oct. 27, 7:30 p.m.
"Leadership Skills"

Tues., Nov. 10, 7:30 p.m.
"Social Service Delivery"

CALL SHELLY ROTMAN AT 635-2883, EXT. 137, FOR INFORMATION.

Trials for war criminals seen as coming to end

By PAUL LUNGEN

TORONTO —

We may already have seen the last Canadian prosecution of alleged Nazi war criminals, the annual meeting of the Toronto Jewish Free Loan Cassa was told recently.

Canadian justice authorities have turned down offers of assistance in pursuing investigations, have set too high a standard of proof before they lay charges and are unwilling to accept innovative new approaches to solving problems associated with foreign-source evidence, lawyer Leo Adler said.

Outlining some of the roadblocks to new prosecutions, Adler said a researcher sent by the Canadian war crimes unit to search through the Jerusalem archives turned down an offer by a researcher from the Simon Wiesenthal Centre (SWC) to show him where to find the documentation he was seeking. Accepting the help might "taint" the investigation, the SWC researcher was told.

Adler, who serves as legal counsel for the SWC, said by the time the Canadian researcher located the material, the government decided his funding had run out.

So far, three criminal charges have been laid against war crimes suspects. One, Imre Finta, was acquitted, and the Crown dropped the charges in the two other cases.

Pointing to the case involving Michael Pawlawski, who had been charged with murder in connection with the deaths of over 400 Jews, Adler said charges were dropped when a court refused to permit evidence-gathering abroad.

Australia, which has three ongoing war crimes cases, has adopted a solution to the problem by having a live satellite feed into the courtroom during the questioning of witnesses abroad. That gives the jury and judge an opportunity to see the reaction of the witnesses as it takes place.

Why doesn't Canada adopt such an approach to the problem of frail, elderly witnesses who cannot travel?, Adler asked.

Expanding his critique, Adler said Canadian prosecutors will not launch new cases until they are convinced beyond a reasonable doubt that they can win. He said the war crimes unit should stick to the standard employed in all criminal cases — proceed if a reasonable case can be made and let the jury decide guilt or innocence.

In other business, past president David Goldberg awarded the family of the late Gordie Kaufman with a plaque honoring Kaufman for his work on behalf of Loan Cassa. Kaufman, who died earlier this year, was "a real mensch, compassionate, intelligent and understanding," Goldberg said.

Financial documents distributed at the meeting showed that $706,704 had been loaned out from Jan. 1 to Aug. 31 to 282 people.

The Loan Cassa provides small loans ranging from $2,000-$5,000 for business, education and to help tide people over in difficult times.

Breast cancer focus of event

TORONTO —

Awareness Day '92, the annual educational event organized by the Canadian Breast Cancer Foundation, will take place Oct. 1, at the Sheraton Centre and will feature an unprecedented number of speakers and medical experts from across North America.

"Awareness Day '92 activities are increasing in importance as more is learned about breast cancer prevention, detection and treatment," says Terry McGrail, co-chairman of the day's activities. "The fact that one in 10 Canadian women will experience breast cancer underscores the importance of education and awareness.

The theme this year, Breast Cancer is a Family Issue, will be evident in all activities. Awareness Day '92 will also carry the cross-cultural subtheme that Any Woman in this World can get Breast Cancer."

According to co-chairman Eleanor Godfrey, "Awareness Day '92 is truly the opportunity for everyone, both women and men, to learn more about breast cancer and to discover how detention and treatment procedures give us all cause for hope."

Awareness Day '92 breakfast tickets are $25 each; luncheon tickets are $100 and full-day packages are $120. Tables of 10 for breakfast, lunch or the full day are also available. Tickets and table reservations may be obtained by contacting the Canadian Breast Cancer Foundation, 261 Davenport Rd., Suite 202, Toronto, Ontario M5R 1K3 or by calling (416) 927-9354.

The Canadian Breast Cancer Foundation is a non-profit charitable organization dedicated to breast cancer awareness, education and research. Although breast cancer is the number one cause of cancer morbidity among women in Canada, with early detection and medical attention breast cancer can be successfully treated.

Social charter a threat to Ontario medicare: AJS

By BEN ROSE

TORONTO —

The social charter in the proposed constitution is so weak that it will cripple medicare in Ontario and result in people having to pay fees for their medical services.

This was the warning given recently by Anne Schlifer, president of the Association of Jewish Seniors, to an advocacy workshop for seniors at Shaarei Shomayim Synagogue.

By 1998 Ontario will receive no federal cash transfer payments for health care, she said, leaving the province with no option but to charge fees.

The present wording of the social charter "has no teeth in it," and will not be enforceable in the courts, she declared.

"Our health system is in jeopardy, if we don't do something about it we will be in the same position as people in the United States."

It has taken her all this time to learn how to convince governments to take steps to prevent the kind of tragedy which happened to her 12 years ago when her daughter, Barbara Schlifer, was murdered, she said.

The workshop was sponsored by the Ontario Coalition of Senior Citizens' Organizations.

Reta Duenich-Turner, of Bernard Betel Centre, advised workshop members not to be intimidated by politicians. "They are very good at that," she said.

Duenich-Turner said she learned from bitter experience how to deal with politicians when she helped organize a shelter for battered women in North York, of which she later became president.

She said she was a battered wife "and barely escaped with my life in the 1950s."

She added: "Nobody cared. Even my own family blamed me."

The facilitators of the workshop were Dan McNeil, president, Morris Jesion, executive director, Helen Heeney and Mae Harman. The recorders and co-facilitators were Earlene Wasik, Stan Sugarbroad, Dian Goldstein, Harry Fields and Bea Levis.

Environment seen key to peace

By RANDI DRUZIN

TORONTO —

Environment concerns will encourage Middle East countries to co-exist peacefully, says Dr. Alon Tal, executive director of the Israel Union for Environmental Defense.

In a recent lecture at Earl Bales Park, Tal said that, in spite of their pronounced political differences, all Middle East countries have mutual concerns which they must address together — one being their regional water supply.

He cited as an example the Jordan River, which sustains an aquifer (geological formation supplying water for wells) that accounts for two-thirds of Israel's fresh water resources. Tal said this important aquifer is "embroiled in controversy" because it's located in the West Bank, and he said its management is subject to political developments.

Jordan is concerned that Israel will take an increasing amount of water from the Jordan River as its population continues to grow, Tal said, adding that both Israel and Jordan are overdrawn 15 percent above their respective replenishable capacities.

Though Syria has "tremendous water potential," it has inadequate delivery systems, Tal said, and is largely dependent on the Euphrates, a water source which water-rich Turkey has the power to shut down.

"We [Middle East countries] are all in the same pot, so we have to work together," Tal said. "And it's already starting to happen."

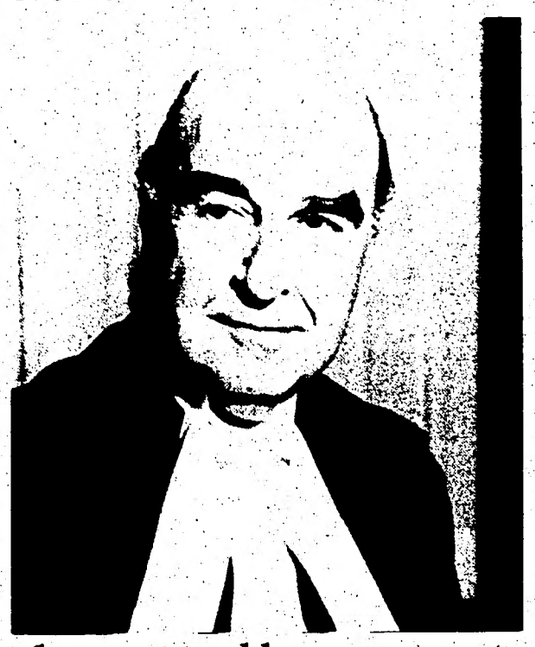
He noted that Middle East countries held "secret negotiations" when Iraq dumped an estimated 636 million litres (168 million gallons) of petroleum into the Persian Gulf during the Gulf War.

Beth Tzedec Congregation
State of Israel Bonds

Invites the Community
to the Presentation of the
Sanhedrin Award
to
The Honourable Mr. Justice Sydney L. Robins
by
The Chief Justice of Ontario
The Honourable Mr. Charles L. Dubin

Thursday, October 1st, 1992
7:45 p.m.
Beth Tzedec Synagogue
1700 Bathurst Street, Toronto

Honouree



The Honourable
Mr. Justice Sydney L. Robins
Justice Robins has served on the Ontario Supreme Court since 1976 and is currently a Justice of Appeal for the Ontario Court of Appeal

Keynote Speaker

His Excellency
Ambassador Meir Rosenne
Ambassador Rosenne has served as Israel's Ambassador to France and the United States and is currently President and C.E.O. of State of Israel Bonds worldwide.

For Further Information
Please Call 781-3511
Free Admission

Organizations and People

What's New

By
MIRIAM HERMAN

DEADLINE REMINDER

The deadline for What's New and About People is Thursday, two weeks prior to publication date (i.e. Thursday, Sept. 24, is deadline for Oct. 8 issue, and Thursday, Oct. 1, is deadline for Oct. 15 issue. I am at my desk on Thursdays only to receive your calls and sort my mail.

Thursday, Sept. 24

BARBARA FRUM LIBRARY OPENING

Mayor Mel Lastman will be on hand to officially open the new Barbara Frum Library in the Lawrence/Bathurst redevelopment along with other dignitaries, including **Dr. Murray Frum**, husband of the late **Barbara Frum**, after whom the building has been named. The opening ceremonies start at 7 p.m.

TAKE TIME FOR TOURETTE

The Greater Metro Toronto chapter of the Tourette Syndrome Foundation of Canada presents Take Time for Tourette with special guest **Dr. Mort Doran**, a Canadian surgeon with Tourette Syndrome.

This information evening takes place at North York Centennial Centre, 580 Finch Ave. W. Welcome hour is 6:30-7:30 p.m. followed by speaker, panel and questions from 7:30-9:30. For information, call 283-7529.

Sunday, Sept. 27

GIANT BINGO FUNDRAISER

For those who play bingo, or would like to play for the chance to win some great prizes, and help children and adults with handicaps, the Muki Baum Association announces its Giant Bingo Fundraiser taking place at 12:30 p.m. at Finch Bingo Country, 2424 Finch Ave. W. (just west of Weston Rd.). There's a $10,000 prize board and a $2,500 full card jackpot.

Proceeds will go to Muki Baum Association for the Rehabilitation of Multi-Handicapped towards purchasing necessary equipment for various programs. For information on the Association, call 630-2222.

GRAND SOCIETY

Grand Society (Grandparents Requesting Access and Dignity) welcomes you to its first fall meeting at 1 p.m. at 16 Spadina Rd. Charge for non-members is $3.

Thursday, Oct. 1

JUSTICE ROBINS TO BE HONORED

Mr. Justice Sydney L. Robins will be honored by Beth Tzedec Congregation at a State of Israel Bonds reception taking place at 8 p.m. at the synagogue. Justice Robins has served on the Ontario Supreme Court since 1976 and is presently a Justice of Appeal for the Ontario Court of Appeal.

Ambassador Meir Rosenne, president and CEO of State of Israel Bonds worldwide, will be the special guest speaker.

AWARENESS DAY '92

Awareness Day '92, the annual educational and inspirational event organized by the Canadian Breast Cancer Foundation, is being held at the Sheraton Centre and will feature a number of celebrated speakers, including network correspondent **Linda Ellerbee** and business woman/philanthropist **Evelyn Lauder** and renowned medical experts from across North America. For tickets and table reservations, call 927-9354.

SOLOMON IN HISTORY

The lecture series on the Holy Land presented by Shaarei Shomayim Congregation in conjunction with the photographic exhibit, The Holy Land Then and Now, continues with Solomon in History with **John Halladay**. The time is 8 p.m. at the synagogue.

LIBRARY FILMS

Forest Hill Library, 700 Eglinton Ave. W., is featuring two films, *Antonio Vivaldi in Venice* (1978) and *Beethoven: Triumph Over Silence* (1984). The time is 1:30 p.m. and admission is free.

And What Else Is New...

HASHOMER HATZAIR

Hashomer Hatzair Youth Movement resumes yearly activities Friday, Oct. 2, at 8 p.m. at the uptown branch, 1111 Finch Ave. W. Programs are geared to grades 3-10.

Also, an exciting new project, a Youth Leadership program, is starting downtown at the Jewish Community Centre Bloor Y branch, 750 Spadina Ave. (at Bloor) Thursday, Oct. 1, at 8 p.m. This is for grades 7, 8 and 9.

Have your kids join and get an informal Jewish education. For information, call 736-1339 and ask for **Shuli** or **Phil**.

INTERGENERATIONAL PEN-PALS

Older adults are needed to participate in an intergenerational pen-pal program. Develop a special friendship with an elementary school student through the exchange of letters. This is an opportunity for generations to learn about each other by sharing ideas, stories and feelings. Participants are expected to exchange a minimum of four letters.

If you enjoy letter writing and more, contact **Arnold Foss** at Senior Care, 635-2860 for information.

KADIMA SCHOOL

Kadima School announces the opening of its new school term. It has served developmentally handicapped persons for the past 32 years. Students, ages 10 and up, as well as young adults can benefit from this religious, educational program which takes place Sunday mornings at Beth Emeth Bais Yehuda Synagogue, 100 Elder St. For more information, call **Ruth Kelman**, 635-0640.

THE HERITAGE PLAYERS

The Heritage Players of the Wagman Centre will be performing the new musical revue *Stars on Broadway*, directed by **Roselle Stone** at the following retirement homes— Central Park Lodge, Sunnybrook Hospital, Yorkview Lifecare, Villa Columbo, Extended Care North York, Lifestyles at Forest Hill, Shalom Village, Baycrest, Lansing Retirement Centre, and Extended Care Scarborough.

For any other information or for future booking, call **Mary Schott** at 398-4752.

LEAH POSLUNS THEATRE SCHOOL

Leah Posluns Theatre School still has space left in Creative Drama, Novice Acting and Advanced Acting classes for children and teens, as well as TV and Film for teens and adults. Classes are taught by caring theatre professionals and are held once a week after school or on Sundays. Call 636-1880, ext. 287 for further information or to register.

ISRAELI FOLKDANCE

Israeli folkdance for beginners with **Teme Kernerman** is held Wednesdays, 8-9:15 p.m. at the Jewish Community Centre North Y Branch, 4588 Bathurst St. For information, call Teme Kernerman or **Elaine Burke** at 636-1880.

SINGLES BOWLING

Jewish singles who are university graduates, ages 30-49, are forming a new non-profit co-ed group for non-competetive 10-pin bowling Sunday afternoons. For further information, call **George** at 782-5627.

MERCHANDISE FOR BAZAAR

Club Yedida, Na'amat Women, is looking for donations of gently used children's clothing, furniture and accessories to be sold at the annual bazaar Sunday, Oct. 25. Call the ORT office, 636-5425 to arrange for pick up or drop off.

CHABAD LUBAVITCH OF MARKHAM

Chabad Lubavitch of Markham is holding a Chanukah Extravaganza Fair with boutiques, Jewish Expo, rides and entertainment at Thornhill Square (John and Bayview). Any interested vendors should call **Goldie** at 886-0420. By the way, last year's event attracted over 2,000 people.

The Chai-a-Thon fundraiser, for needy children in Toronto who cannot afford Hebrew school, needs volunteers to help. It is being held Sunday, Oct. 4, from 10 a.m. to 8 p.m. Call **Rabbi Plotkin** at 886-0420.

PROFESSIONALIZE YOURSELF

Gain the competitive edge. Professionalize Yourself at the Leah Posluns Theatre School. This unique course uses acting techniques to improve presentation and communication skills. The fall course begins Oct. 26. Classes are held Monday evenings from 7-10 p.m.

Interviews are now being booked for Oct. 8. Call 636-2720.

KENTON TINY TOTS

Kenton Tiny Tots (Bathurst and Finch) is now taking registration. The program, for ages 2½-4, runs five mornings a week. Activities include arts and crafts, alphabet and numerical recognition, movement to music, music appreciation, games, stories, special guests, outdoor activities, kosher snacks, Shabbat party and Jewish holidays.

Kenton Tiny Tots is part of North York Parks and Recreation programming. For further information, call **Anita** at 635-5096 or **Lisa** at 730-9551.

KOFFLER SCHOOL OF DANCE

Back after a year's leave of absence, **Kerry Gage** is returning to teach jazz and tap at the Koffler Centre School of Dance. Kerry has spent this past year as a member of an entertainment company on three ships of the Norwegian Caribbean Cruise Lines.

The return of Kerry now completes a most impressive roster of excellent teachers in all types of dancing — ballet, tap, jazz, modern, ballroom, latin and folkdancing. To receive your copy of the new fall course guide, call 631-5659.

JF & CS WORKSHOPS

Jewish Family & Child Service is offering the following fall workshops—

Losing a Parent as an Adult — By exploring and understanding the grief process, participants will move to acceptance and growth (begins Oct. 29).

PLAQUE

Herb Pasikov of Windsor, Ont., volunteers his time and efforts on behalf of many community organizations. Ontario Men's ORT recently presented him with a plaque, signed by president Myer Brody, in recognition of his dedication and support of ORT schools in Israel.

GALA EVENT

Israel Cancer Research Fund is planning a gala casino evening, Stardust Memories, Saturday, Oct. 3, at 8 p.m. at the Arcadian Court. Members of the committee (from left) are Karen Haviv, Natalie Fichman and Sonia Kotzen. For information, call 487-5243.

Parenting the School Age Child — Discuss discipline, communication and building self-esteem (begins Oct. 14).

For Women Only — A group for women to explore self-esteem, communication, relationships and time management (begins November).

For more information concerning fees and registration, call **Pat Lieberman** at 638-7800.

BABYSITTING COURSE

A babysitting course (St. John Ambulance) is being offered at Forest Hill Library, 700 Eglinton Ave. W., on Thursdays, Oct. 1, 8 and 15 from 4-6 p.m. The minimum age is 11 and preregistration is required. To register and for information, call the library at 393-7706.

HEBREW MADE EASY

Hebrew can be made easy with a dynamic teacher like **Yael Lev**. Here are some Hebrew courses for adults beginning this fall—

Hebrew for Parents, designed especially for parents who have children in day schools, will be available in four levels, mornings, afternoons or evenings, at Associated Hebrew Schools Neptune branch, Beth Tikvah Synagogue and Shaarei Shomayim Synagogue.

Keep Up Your Hebrew in the evening classes for beginners (Thursdays), intermediate (Tuesdays) or advanced (Mondays) at Shaarei Shomayim Synagogue.

Classes will start the week of Oct. 13 and Oct. 26. For more information and registration, call Yael Lev at 225-6151.

PALLIATIVE CARE COURSE

Toronto Grace Hospital is recruting new volunteers for its palliative care program. A training program for volunteers interested in working with terminally ill patients is being offered on six consectutive Tuesday evenings, Oct. 13-Nov. 17, at 7 p.m. at the hospital, 650 Church St. For information, call 925-2251, ext. 256/7.

BOWLING LESSONS FOR 60 PLUS

Bowlerama bowling centres are offering three free bowling lessons for people 60 plus, starting Sept. 28. Dates and times will vary with each centre. Instructors are master bowlers, and many are seniors themselves. With the bowling lessons, free coffee is offered as well as free use of bowl-

[Cont'd. on page 27]

Toronto's Best Selection And Best Prices On Regular & Husky Boy's Clothing!

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Reg. to $300
NOW from $99

BOYS' BLAZERS
Navy & Black
ONLY $79.00

WIN A $50.00 GIFT CERTIFICATE NO PURCHASE NECESSARY

Crawford & Co

BRAND NAME CLOTHING AT DISCOUNT PRICES FOR MEN & BOYS
Lawrence Plaza (Bathurst & Lawrence) 782-8137

Organizations and People

What's New

[Cont'd. from page 26]

ing shoes.

The lessons have a maximum registration of 20. For more information, call 979-2142.

BRIDGING COURSE FOR WOMEN

The Women's Studies program, Atkinson College, York University, offers a non-credit bridging course for women who want to upgrade writing and speaking skills and explore their potential for university study. Course material focuses on the portrayal of contemporary women in novels, essays and articles. Course participants must be 21 years of age or over, permanent residents of Ontario and comfortable in both spoken and written English.

Women interested in the course can attend an information and registration session Tuesday, Oct. 13, at 4:30 p.m. at the Metro Hall, Room 310, 55 John St., (downtown Toronto). Two courses are available. Cost for either course is $75 plus books. For details, call 736-5650.

at the JCC

Sign up for an eight-week Latin American dance class. Learn the cha cha, salsa and merengue. Classes begin Monday, Oct. 5, at the Jewish Community Centre Bloor Y branch, 750 Spadina Ave. (at Bloor). Call **Luni** at 924-6211 for all the information.

Join Theatregoers (ages 33-45) Sunday, Oct. 4, at 2 p.m. when the group takes in a play. Call **Luni** at 924-6211 to register and for more information.

for seniors

LZA Seniors Club continues registration for the Miami trips on Wednesday mornings from 10 to noon at the Borochov Cultural Centre, 272 Codesll Ave. The Simchat Torah dance takes place Tuuesday, Oct. 20, with entertainment by **Lenka Lichtenberg**. Tickets available from **Joe Iseman**. The Discussion Group meets Tuesday mornings at 10. On Sept. 22 **Jay Lipsey** spoke on Rosh Hashanah. The Dance Group gets together Tuesdays at 1 p.m. The next luncheon meeting is Wednesday, Oct. 14, at 11:30 a.m.

Senior Adult Services at the Jewish Community Centre North Y Branch is arranging a Miami vacation at Sans Souci Resort Hotel on the boardwalk Jan. 12-Feb. 2 (additional weeks available). Package includes three kosher meals daily, health spa, trips, activities, all tips plus much more. For information, call **Teme Kernerman** at 636-1880, ext. 364.

Earl Bales Seniors' Club upcoming events include— a Saturday dance Sept. 26 from 7-10 p.m.; a movie, *Three Fugitives* Wednesday, Sept. 30, 2 p.m.; Sunday dance with live band Oct. 4 from 7:30-10:30 p.m.; Kawartha country road color tour Thursday, Oct. 22, for members only with British double-decker bus ($25 includes taxes and gratuities); 5-pin bowling starting early November; local day trips for members only ($5). For information, call 636-7856.

Travel Club has arranged a three-day trip to Akron, Ohio, which includes two dinner theatres plus meals and sightseeing. Also, a two-week trip to Israel Nov. 17 plus three days in Rome. Call **Bernice** at 633-7034 or **Edith** at 638-3652.

The Wagman Centre Creative Arts program is offering these two courses in conjunction with North York Board of Education — Drawing and Painting: Learn to Use Designs from Different Cultures and History on Thursdays from 1-3 p.m. Sept. 24-Nov. 19, starting Sept. 24 with Flower Drawing and Creative Art Nouveau Designs from the Flower Drawings, followed on Oct. 1 with a trip to McMichael Gallery to view Inuit art; and Mixed Media Crafts with **Sally Blackman** on Mondays from 1-3 p.m., Oct. 5-Dec. 14, beginning with Make a Quilted Sampler Oct. 5 and 26, Nov. 2 and 9. There is a small fee charged for materials for both classes. Call 789-5131, ext. 2939 for information and registration. On Sunday, Sept. 27, a movie will be screened in the assembly room from 1:30-2:30 p.m. **Shaarei Shomayim Friendship Club**, 470 Glencairn Ave., reports that the discussion group with **Harriet Sharkey** has resumed. A few seats are available for *Pygmalion* at the Shaw Festival Oct. 28. The super Israel Purim trip is set for March 1-22. Information on Florida trips will be forthcoming shortly. Ongoing programs sponsored by the North York Board of Education have begun. For information on all trips and programs, call **Lena** at 785-5773 or **Ruth** at 224-5923. Remember the Golden Book to mark special occasions. Your donations go to Laniado Hospital in Israel. Call **Dorothy Bloomfield** at 787-1526.

Aluma Canadian Israeli Club will celebrate the holidays (Sukkot) at a dance party with music by **Boris Naiman** Thursday, Oct. 15, in the party room of the B'nai Brith Building, 15 Hove St. Tickets (no reservations) are $5 members, $7 non-members, to be purchased at Aluma meetings. For information, call 782-9432 or 635-5604.

Sunshine Travel Group 50 Plus is going to oompapa day at Kitchener Octoberfest Thursday, Oct. 15, and Stage West to see *The Best Little Whorehouse in Texas* plus buffet lunch Wednesday, Nov. 25. Also, registration is now being taken for the Florida trip Jan. 12 for four, six, seven and eight weeks at the Colonnial Inn. For information, call **Sylvia** at 730-0503.

Go with **Young at Heart Seniors**, the best deal in town, for one or two months or whatever to the Marco Polo Hotel in Florida, efficiency or no efficiency, whatever you wish. Many things included. If fare goes up and deluxe medical goes up, you pay the difference unless you register right away. Medical and cancellation optional. If you have air tickets it will be deducted from the price. The group is going via Delta Airlines. Everyone is welcome. Call **Helen** at 635-6343.

Club Hadar meets every Monday and Thursday from 1-4 p.m. at Garnet A. Williams Community Centre, meeting room 2, 501 Clark Ave. W., Thornhill. For information, call **Viola Landman** at 886-2625.

Sunrise Group trips include— the Catskills at the Pines Hotel Nov. 2-6; Orlando, Nov. 16-29; Miami for one or two months at the Casablanca, Sherry Frontenac or Lombardy hotels. Call **Esther** at 932-2534.

CENTRE FOR CREATIVE LIVING

The Bernard Betel Centre for Creative Living is located at 1003 Steeles Ave. W. The phone number is 225-2112.

La'Briyut Wellness Centre health lecture series presents Coping With Arthritis with **Dr. Michael Brickman** Thursday, Oct. 1 at 1:30 p.m. Admission is free and everyone is welcome.

The Keenagers are forming a 5-pin bowling group. The Bowling for Fun group will bowl every other Thursday at 1:30 p.m. at York Bowl (Wilson and Wilson Heights). For more information regarding dates or rates, call **Barbara Zigler** at 225-2112.

If you like to sing Hebrew songs, join the new choir which meets every Friday from 1-2 p.m. For further information, call **Anna** at 225-2112.

The Wednesday social on Sept. 30 at 1:30 p.m. features an afternoon of song with **Lorenzo Popesko**. Members $2.50, non-members $3.50.

A reminder about the Florida trip at the Tarleton Hotel with breakfast and dinner daily. Registration is every Tuesday morning in the cultural room. For more information, call **Barbara Zigler** at 225-2112.

Etrog, an Israeli cultural club for Hebrew-speaking older adults, meets every Wednesday at 7 p.m. For information, call **Anna** at 225-2112.

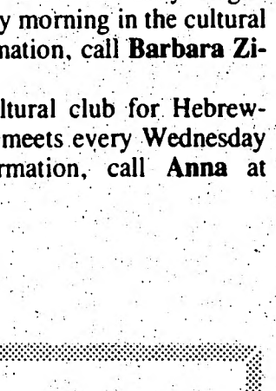
About People

BROTHERHOOD EXECUTIVE

At Beth David B'nai Israel Beth Am Brotherhood's recent 1992/93 election, the following were elected to the executive — **Kalman Bielak**, president; **Paul Bornfreund**, 1st vice-president; **Howard Zweig**, 2nd vice-president; **Frank Shapiro**, 3rd vice-president; **Mal Laderman**, treasurer; **Martin Fisher**, corresponding secretary; **Peter Reynolds**, recording secretary, and **Joe Lifshitz**, immediate past president.

LIONS CLUB DISTRICT GOVERNOR

Bert Jacobs is the first Jewish governor to be elected in District A7 which serves 47 Lions Clubs in Metro Toronto, with a membership of 1,250. He has just returned from Hong Kong where all governors from around the world met for the 75th International Lions Convention and where he took his oath of office for 1992/93. Twenty thousand Lions attended the convention.



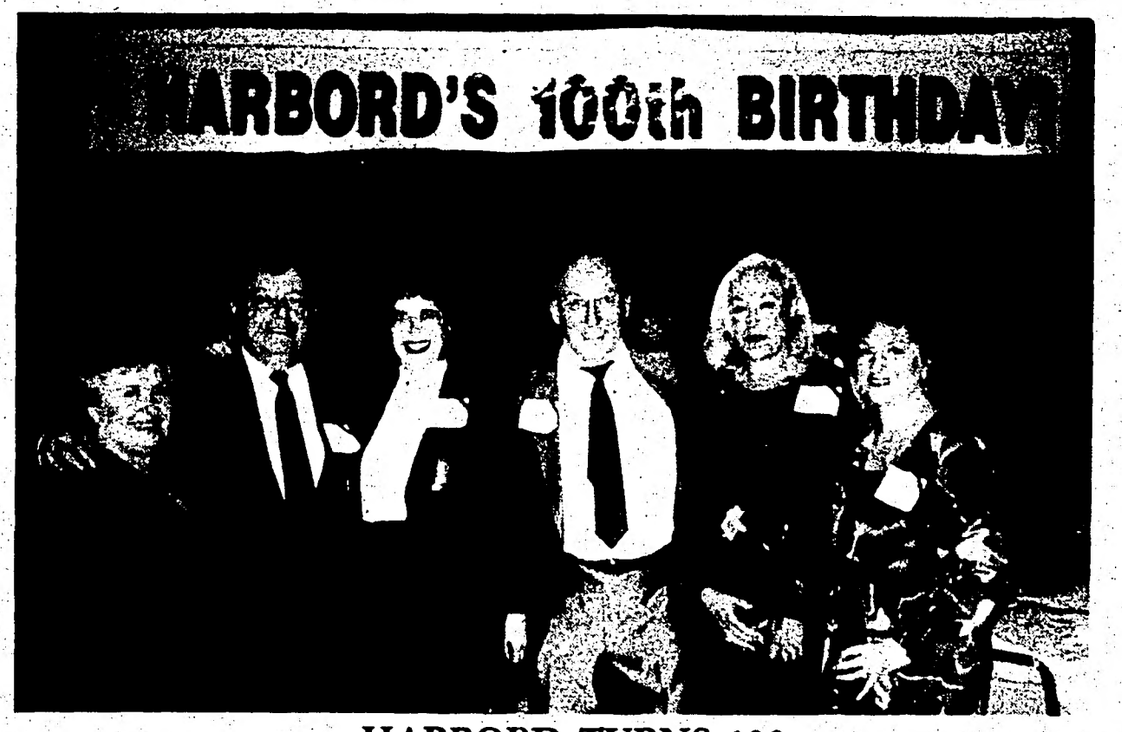
Bert Jacobs

A member of Forest Hills Lions Club since 1978, Jacobs has served as a director, vice-president and ppresident in 1988/89 in his club. In 1989/90 he served as region chairman for Region 32 and as lieutenant-governor for District A7 in 1991/92. He is now on the commission for the Eve Research Institute of Canada. Jacobs is also a member of the Variety Club of Ontario and the Toronto Board of Trade.

PHYSICIAN-IN-CHIEF AT TTH

Dr. Michael Baker is the new physician-in-chief at The Toronto Hospital as of July 1. Since **Dr. Arnie Aberman** stepped down as physician-in-chief, Dr. Baker has taken over his position until the end of Dr. Aberman's term, September 1994. Dr. Aberman continues as Sir John and Lady Eaton Professor of Medicine and chairman of the Department of Medicine at the University of Toronto.

Dr. Baker, associate physician-in-chief at the hospital since 1990 and head of the Division of Haemotology/Oncology at TTH and director of the Haemotology Division at U of T., stepped down from these positions in July but continues as head of the Laboratory Department of Haemotology and as head of the Oncology Program at the hospital. Recently, he was appointed president of the National Cancer Institute of Canada.



HARBORD TURNS 100

Among the 1,500 celebrants at Harbord Collegiate's 100th birthday banquet held recently at the Metro Convention Centre were (from left) Bernice (Parnes) Pasternac ('51); Maurice Pasternac ('51); Frances (Myers) Smookler ('52); Harry Rosenberg; Barbara (Hanelsman) Rosenberg ('52); and Mollie (Parnes) Rothman ('51). Graduates Phil Givens, former Toronto mayor, was master of ceremonies, and comedian Frank Shuster was one of the speakers.

YESHIVA U DEGREES

Eight Canadian residents were among the 66 students to receive master of social work degrees during the recent commencement exercises for the Block Plan of Yeshiva University's Wurzweiler School of Social Work in New York City. Shown (from left) are Anne-Marie Thomas of Mississauga; Yonina Tenenbaum, Willowdale; Karen Leader, Vancouver; Elka Wolloch, Thornhill; Dr. Adele Weiner, Wurzweiler assistant dean and Block director; Susan Brandes, Toronto; Helen Aldor, Winnipeg; Kim Barrow, Willowdale; and Gary Kogan, Toronto. Through the Block plan program, Thomas has done field work at Toronto's Queen Elizabeth Hospital; Leader at Delta Mental Health Services, Delta, BC; Brandes and Barrow at Jewish Family & Child Service, Toronto; Aldor at JF & CS, Winnipeg; Kogan at Youth Clinical Services, North York.

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Organizations and People

Victims of Holocaust recalled at Ostrovtzer memorial service

By BEN ROSE

TORONTO —

A professor at a New Zealand university says he will no longer teach a course on Judaism to non-Jews because they "giggled" when he showed them films of naked corpses at the death camps.

This was disclosed here by Rabbi Irwin Witty, executive director of the Jewish Board of Education, who said the professor, Norman Simon, a friend of his, advised him of the decision to stop the classes. One of the courses was about the Holocaust.

Rabbi Witty was speaking recently at the annual Ostrovtzer memorial service for Jews murdered by the Nazis, in front of their imposing memorial erected in the Lambton Park Cemetery, Royal York Road. A large number attended the ceremony.

He said the New Zealand situation is proof that "the Holocaust if open-ended," citing the decision in the Ernest Zundel case in Canada as further confirmation.

Al Speisman, the first native-born president of the Ostrovtzer Society, and Harvey Schleifer, vice-president, introduced individuals and families who lit six candles to commemorate the six million Jews who died. Israel Garfinkel read one of his own poems in honor of the mothers who died; Albert Bainerman also paid tribute to the victims.

"Skinhead bands are singing of outright murder of Jews," Rabbi Witty said. "There is no subtlety in their lyrics. British Jews are trying to have them banned, but so far unsuccessfully. Also, in England, a bill to prosecute former Nazis, did not pass."

Massive funds are being raised in the United States on behalf of Ivan Demjanjuk, he said "He may not have been 'Ivan the Terrible' but he served where Jews died. Now there is talk he will be freed. Though he may not be allowed back into the United States, I'm certain he'll be welcomed back in many corners of Europe."

In Germany, he said, a former Nazi officer is head of a party with only 2,300 members; it attracted 600,000 votes in an election. "His policy is to rid Germany of Jews and all foreigners. There was an illegal rally to observe the fifth anniversary of the death of Rudolf Hess attended by 2,000, to which somebody turned a blind eye. There were banners decrying Jews and foreigners."

Unless rates of intermarriage among young Jewish people are reduced, Hitler will attain a "posthumous victory," Rabbi Witty said, calling on Jews, especially younger ones, to intensify their identity.

Those who lit the memorial candles were Joe Snider, honorary president; Mrs. Queenie Berman and her son, Jay; Sam Berl; and Harry Fisher Aaron Baigelman, Harry Fish, Henry Freedman, Beryl Bloom and Frank Auster with their families.

Cummer Lodge gets pointer to mark resident's 90th year

TORONTO —

A silver yad has been donated to Kehilat Beit Avot of Cummer Lodge by Rae and Sam Gilbert, to mark the 90th birthday of Rae's mother, Rose Davies, who is a resident of this metro home for the aged in North York.

The presentation was made during the Sabbath morning service on Sept. 12, and the silver pointer was used during the reading from the Torah. Sam Gilbert chanted the Torah blessing, and his wife read the English translation from Rabbi Gunther Plaut's *Torah and Commentary*, which was donated by the family of Irwin White when this longtime resident of Cummer Lodge passed away two years ago.

The Mitzvah volunteers have arranged for a High Holiday service to be held in the Cummer Lodge auditorium on Sunday, Oct. 4, at 2 p.m. In the Kehilat Beit Avot sanctuary, Carl Rees will serve as lay leader and Cantor Ephraim Sapir of the Beth Tikvah Synagogue will sing the liturgy. Gordon Goodman, a member of Temple Emanu-El, will sound the traditional shofar notes, as he did so stirringly last year.

The sukkah donated by Gordon Donsky of Steeles Memorial Chapel three years ago will be set up and decorated in time for the festival of Sukkot. During the days of Sukkot, the Mitzvah volunteers will escort residents into the portable tabernacle, where they will recite blessings over the lulav and etrog. There will also be a kiddush and refershments.

In November, planning will begin for Chanukah at Cummer Lodge.

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Thanks to the Government of Israel, Aish HaTorah is building the last remaining site across from the Western Wall in the Old City of Jerusalem, for an International Center of learning and leadership. This Center will reach out to thousands of young adults through dynamic programming to inspire a love of our past, an appreciation of our present and which will ensure the survival of the Jewish people. Eternalize your name or the name of a loved one through an inscription in the "Book of Life" , a distinctive and specially designed donor book to be installed permanently in a public area of the Aish HaTorah World Center.

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This Rosh Hashana, seal your name in the Book of Life and ensure your place in the history of the Jewish people forever. For more information please contact Boruch Rabinowitz, Director, Jerusalem Fund, (416) 636-7530.

THE JERUSALEM FUND

At the Associated Hebrew Schools groundbreaking ceremonies is (from left) Samuel Shainhouse, co-chairman, top gifts and past president; Nadine Joffe, student; Arthur Tannenbaum, Associated Hebrew Schools executive vice-president; Louis Greenbaum, chairman of groundbreaking ceremonies and chairman of Thornhill building committee; Mayor Lorna Jackson; MPP Greg Sorbara; and Marlene Rochwerg, president of the parents' association.

MPP favors private school funding

By RON CSILLAG

VAUGHAN —

Former Ontario Liberal cabinet minister Greg Sorbara dropped something of a bombshell at last week's groundbreaking for the new campus of Associated Hebrew Schools, hinting that a Liberal government would fund independent schools.

The matter of government funding for independent and religious schools is still before the courts. Last month, a judge of the Ontario Court of Justice turned down a bid, spearheaded by the Jewish community, for public funding of Jewish day schools.

The case will be appealed.

But Sorbara, the MPP for York Centre, said: "If we don't get it [funding] by a court decision, we'll get it by way of political decision." The remark was greeted with enthusiastic applause.

Sorbara's bold statement seems at odds with the position of his party, which refused to extend funding to private schools, despite fierce lobbying, when it was in power from 1985 to 1990.

The Liberals' policy on funding of private schools "is what it was as a government, but we might review it," the party's education critic, Charles Beer, told *The CJN*.

Sorbara was one of many dignitaries at the groundbreaking, which will begin construction of Associated's long-awaited north campus.

Costs for building the $10 million school, on Atkinson Avenue at Rosedale Heights Drive in Thornhill, will be funded by donations and the sale of most of Associated's Neptune Drive branch in North York.

The Neptune campus will be downscaled and replaced with a one-storey, 10-classroom building.

The Thornhill branch is expected to house over 900 students from nursery to grade 6.

However, it will not be ready by next September, Associated's executive vice-president, Arthur Tannenbaum, told *The CJN*.

Tannenbaum said the school will likely open in January, 1994, necessitating a mid-year transfer of students from the portables adjacent to the Promenade shopping mall and other branches.

Prior to the sod-turning, the ceremony heard from Associated president Harry Krakowsky, building committee chairman Lou Greenbaum, parents' association president Marlene Rochwerg and Vaughan mayor Lorna Jackson.

Morris Kaufman, chairman of the major gifts committee, called on the community to dip into their wallets for the new school because "children are our future."

Appreciation was expressed to Jackson, former Vaughan councillor David Chapley, current councillors Bernie Green and Mario Racco, regional councillors Gino Rosati and Michael Di Biase, and Vaughan's chief administrative officer, Scott Somerville.

A dvar Torah was delivered by Rabbi Abraham Soffer, Associated's education director.

A student choir, led by choirmaster Yehuda Gilden, delivered a musical rendition.

Associated student Nadine Joffe presented a time capsule to Louis Weisfeld, chairman of Associated's board of governors. The capsule will be placed in a small museum to be located in the school and will be opened in 25 years.

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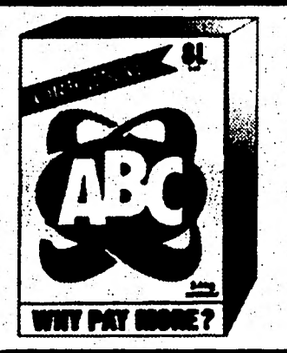

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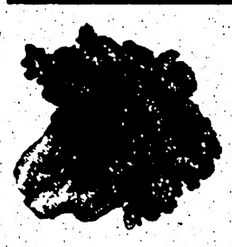

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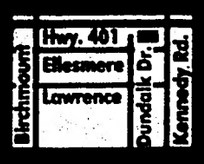

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Bloomfield opens new Israel museum

JERUSALEM —

Close to 800 dignitaries and invited guests gathered on July 22 to witness the ribbon-cutting ceremony and participate in the official opening of the Bernard M. Bloomfield Science Museum by Neri Bloomfield, his widow, and their family.

One of the highlights of the evening's festivities was the appearance, on a huge video screen, of NASA astronaut Jeffrey Hoffman, who showed those assembled the vial-shaped mezuzah that had circled the earth 109 times with him on the space shuttle. Hoffman was unable to be in Jerusalem for the museum opening, but he announced that he will be in Jerusalem this autumn, expressly to affix the mezuzah to the doorpost of the new scientific centre, thereby putting in place the only space mezuzah in the world!

Among the luminaries who addressed the crowd were Jerusalem Mayor Teddy Kollek, newly appointed minister of education and culture, MK Shulamit Aloni and minister of science and development, MK Amnon Rubinstein. All three spoke of the importance to Israel of science and technology, and applauded the Hebrew University and the Jerusalem Foundation for their joint role in creating this new museum.

Since its inauguration, the facility has been filled with the children for whom it was created, as well as their parents, illustrating the thirst and excitement generated by the availability of this hands-on museum.

Prior to the dedication, Neri Bloomfield was presented the prestigious Honorary Fellow of Jerusalem award at city hall by Kollek. This honor is bestowed upon special individuals who have demonstrated their unique attachment and feeling for the city of Jerusalem. At the ceremony, both Bloomfield and her late husband, Bernard Bloomfield, were warmly commended for their lifetime commitments to the State of Israel and its capital, by Transport Minister Israel Kessar.

In attendance at both events was the Canadian ambassador to Israel, Norman Spector. Also present was Elaine Goldstein, president of the Jerusalem Foundation of Canada.

The Bloomfield Science Museum is conveniently located in what is rapidly becoming "museum row," adjacent to the Israel Museum and the new Bible Lands Museum, opposite Jerusalem's government buildings and the Knesset.

Jerusalem Mayor Teddy Kollek presents Neri Bloomfield with the Honorary Fellow of Jerusalem award.

Senior Care holds volunteer picnic

By KENNETH BONERT

TORONTO —

Lack of money forced the Jewish agency Senior Care to turn this year's volunteer recognition banquet into a Sunday morning picnic.

"It's our 18th year, we wanted to do something spectacular but we didn't have the money," said Selma Taylor, volunteer co-ordinator for the past 15 years.

Taylor said the agency relies on two main sources of funding — both of which gave less this year. "We got less from the United Way and government [funding] was also cut back."

About 250 people — volunteers, staff and clients — showed up for the event at Earl Bales Park (on Bathurst Street), on Sept. 13. A small stage was set up on the lawn; white and green balloons fluttered from treetops; lively music issued from two speakers; and here and there a brightly-colored clown could be seen among the crowd.

Organizers asked participants to bring their own lunches.

The picnic contrasted sharply with last year's lavish dinner at Beth Tzedec.

Senior Care offers elderly Jewish people a variety of community services such as home delivery of kosher meals and help with domestic chores.

At the picnic, Senior Care officials made speeches and awarded plaques, pins and scrolls to volunteers of outstanding contributions.

"We are in lean times," vice-president Ruth Margles told the gathering, "and this [ceremony] is usually more formal. But someone up there must be looking down because the weather is wonderful."

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Organizations and People

Toronto UJA campaign gets off to a good start

By RON CSILLAG

TORONTO —

Initial canvassing for United Jewish Appeal in Toronto has raised more than $11 million in pledges as of last week, a 20 percent increase over this time a year ago, the 1993 campaign launch was told last week.

Some 500 volunteer canvassers and campaign workers came to the Inn on the Park for workshops and pep talks on how to get UJA contributions up.

Neil Nisker, co-chairman of the '93 campaign, said the drive's goal is "to break the back" of the campaign before Rosh Hashanah.

Nisker sounded a note of optimism at the latest figures, pointing out that Toronto is the number one Jewish fundraising city per capita in the world, but stressed to canvassers that donations must rise partly because Canada will have no Exodus Two campaign, as in the United States.

Exodus Two is intended as a follow-up to last year's Operation Exodus, the global campaign to raise money for the resettling of thousands of Russian immigrants in Israel.

There will be several different "asks" (pitches for contributions) in this campaign. One of them, Nisker said, is to request increases of at least one-third the amount of a donor's Operation Exodus contribution.

Mark Talisman

The evening belonged to Mark Talisman, director of the Washington office of the Council of Jewish Federations, who held the crowd entranced with his motivational talk on the importance of UJA.

"If we don't do it for ourselves, no one will do it for us and if you think otherwise, you're nuts," the blunt-speaking Talisman said of Jewish fundraising.

He warned that "now that we're free," Jews face the most dangerous period in modern times. Pogroms in two Muslim republics of the former Soviet Union and in Bosnia are "ongoing," while his job in the U.S. capital — getting the Jewish agenda across — "gets more difficult every day."

Talisman praised Toronto's renowned fundraising abilities but lamented his own countrymen's relatively lacklustre efforts. "To the museum, yes. To the symphony, yes. To the UJA, no. They say they don't want to go back to that."

Being Jewish "does not mean you have good tickets on the High Holidays," said Talisman, who almost singlehandedly brought to North America the 1985 Precious Legacy exhibit of Czech Judaica that had been plundered by the Nazis.

Jewish fundraising is "a matter of understanding our past."

Atlantic UIA aims to raise $900,000

By JOEL JACOBSON

HALIFAX —

A goal of $900,000 is ambitious but achievable, according to officials of the 1992 Atlantic Canada United Israel Appeal.

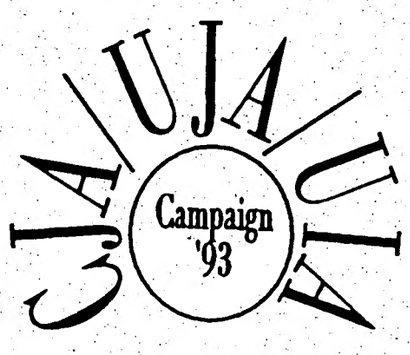
The final results won't be known until close to the end of the year but the region hopes to gain $250,000 over last year's fund drive total.

"We hit a peak of just over $1 million in 1990 during the Operation Exodus campaign," said campaign director Emmanuel Zabar just before the official Halifax kickoff. "We want to get close to that again."

The Halifax-Dartmouth campaign attracted public attention with a march through city streets by more than 100 children and adults from the Jewish community.

"We were pleased with the start of the campaign," said march organizer Victor Goldberg. "We hope it will gain acceptance from the children and synagogues and will become an annual event."

The march started at Beth Israel Synagogue on a sunny Sept. 13 and moved more than three miles through mid-town streets, ending a couple of hours later at Shaar Shalom Synagogue, where refreshments were served.



The children carried banners, flags and signs on which were names of CIS cities, "to represent the march into Jerusalem," said Goldberg.

"We saw a supportive reaction from the general community," said Goldberg. "Cars stopped at crosswalks while we marched through. There were no negatives at all on the march."

The campaign in Atlantic Canada began earlier in Fredericton, N.B. and Sydney, N.S. with Arnold Chippin and Harold Schwartz chairing their respective UIA committees.

Israel resident Alan Marks addressed the 25 top givers in each of the communities, stressing the benefits this fund raising would provide for job creation in Israel, a

[Cont'd. on page 38]

Winnipeg CJA campaign begins

By MYRON LOVE

WINNIPEG —

The Combined Jewish Appeal kicked off its 1992 campaign on Sept. 10, with an evening with Yakov Smirnoff. The non-profit event — a thank-you from the CJA leadership team to Winnipeg's Jewish community for their support — attracted over 1,400 to hear the internationally renowned Russian-Jewish comic.

The evening began with a special supper at the Westin Hotel — at $75 a plate — with Smirnoff and included a presentation by Steve Ain, the new executive vice-president of the United Israel Appeal (UIA). Ain spoke about the UIA rescue of Jewish children from Sarajevo.

After dinner, the approximately 300 dinner guests were bussed to the Walker Theatre to join the rest of the audience for Smirnoff's concert.

The evening opened with a performance by jazz singer/songwriter Danny Kramer and his trio, backed up by the Walle Larsen band.

Smirnoff, however, was the man the patrons came to see and he did not disappoint.

The Los Angeles-based comedian started with some of his standard Russian-adapting-to-America routines, then ventured into new territory, making cracks about his wedding, his wife and children, his in-laws and parents, vasectomies and sperm banks and his return to Russia for a visit earlier this year.

The results of Super Sunday, Aug. 13, were excellent, says Sheldon Zamick, the campaign director. He reports $325,000 was raised, up 9 percent, card for card, over last year. "We completed 20 percent more cards by the end of the day with fewer volunteers."

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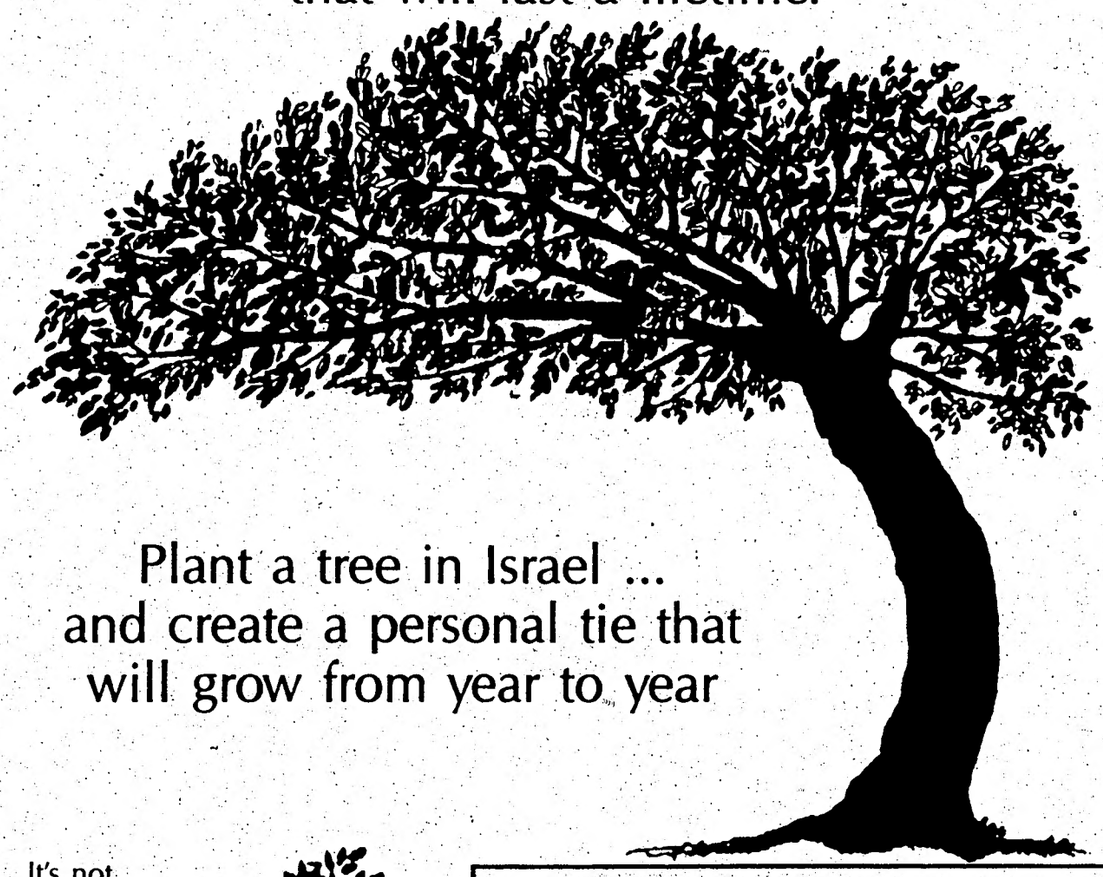

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United Bakers and owner mark 80 years

By CYNTHIA GASNER

TORONTO —
Happy 80th birthday United Bakers Dairy Restaurant.

And happy 80th birthday restaurateur par excellence, Herman Ladovsky.

Herman and his twin brother Sam were born Sept. 23, 1912, the year their parents Aaron and Sara Ladovsky, immigrants from Kielce, Poland, opened their first bakery and cafe on Agnes and Terauly Streets, now Dundas and Bay Streets.

At the United Bakers, now in its third generation, with two locations in Lawrence Plaza and at 390 Steeles Ave. W. in Thornhill, the Ladovsky clan can be seen with their hallmark smiles and friendly greetings to loyal patrons, many who have become friends and part of their extended family.

It was their landmark dairy restaurant on Spadina Avenue, just north of Dundas that entrenched United Bakers as an integral institution in the growth and development of the city. Once the centre of Jewish life in Toronto, UB provided a social, business, cultural and political forum for people from all walks of life and from all parts of the globe.

The tradition of a fine dairy menu combined with the welcoming atmosphere have made it a haven for those from the garment trade, lawyers, doctors, homemakers and communal leaders. Here, young and old found a home away from home over soup, a bagel or a piece of white fish.

It is told that when patrons came to United Bakers and could not afford a meal, Aaron would provide one free of charge, and he would not ask when the patron would pay for his meal.

Herman Ladowsky celebrates his 80th birthday and the 80th anniversary of the family business, United Bakers Dairy Restaurant. Seen with Herman are his children Ruthie Ladovsky and Philip Ladovsky. [Caryn Ladovsky photo]

Herman grew up in the family business and lived with the family above the store. After a brief stint overseas during the war, he returned to the business and became the owner-operator of the busy cafe when his father retired in 1955.

Herman could be seen behind the cash register, serving cleaning or just having a shmooz with his customers — always radiating his zest for life and displaying his quick wit. And beside him were his children, slowly growing into the family business.

When the Spadina store closed in 1986, the everyday tasks of operating United Bakers had been turned over to Philip and Ruthie. But Herman, who loves the action, can still be seen at both locations, spreading his warmth and conviviality and making everyone feel comfortable and at home.

The same haymishe hospitality that Herman and his parents practiced is the legacy they passed on to the third generation. And Herman is enjoying his new role as head of community relations.

And now, eight decades later, the Ladovsky restaurants remain central meeting places for young and old. Three and even four generations can be seen together enjoying the camaraderie of United and the traditional thick soups, blintzes, cabbage borsht, kreplach, gefilte fish or a host of perennial favorites.

Friends can be seen animatedly catching up on the news. Communal leaders meet to hold committee meetings. Seniors munch as they recall the good old times. And people on the go line up for United's take out foods.

At the UB, the tried-and-true recipes and home-like feeling continue to transform the cafe into a hub of activity as table-hopping friends and relatives meet, greet and eat.

And if you ask the octogenarian how things are going, Herman will quickly reply, "I'm doing great — and still eating at UB."

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Organizations and People

At the Kfar Saba Centre, Loretta Helman (centre) is seated next to Nurit Tenenbaum, the centre's director. Standing, left to right: Arthur Helman, Loretta's husband, also a volunteer, Yevgeny Agronim of Gorky in the former Soviet Union, Olga Gruzman of Moscow, and volunteer Resa Eisen. The day the photo was taken, Olga told the class she had passed her Israeli medical exam. She is a radiologist specializing in ultrasound. [Reuven Rosenfelder photo]

Torontonian's project aids Russian olim

KFAR SABA —

When Loretta Helman of Toronto began working on her project, she had only an idea and lots of enthusiasm.

Her idea was that there must be quite a number of Jews in Toronto who are willing to go to Israel and work as volunteers with the immigrants who came from the former Soviet Union. The work would involve a specific area of knowledge or expertise.

Helman, a career management specialist, devoted months to getting the project off the ground. Last July 14, the first of two groups, each with 10 volunteers, arrived in Kfar Saba to teach English for two weeks in the local Adult Education Centre. The second group arrived on July 28, again for two weeks.

When they left on August 11, it was obvious that Loretta carried out her idea beyond all expectations. The pattern established is most likely to be continued in the future.

The key to success, it appears, was finding the right "niche" for this type of volunteering. Teaching English to Russian immigrants answered a real need of theirs, as knowledge of English is required in Israel for numerous purposes. At the same time, it was relatively simple to set up, without bureaucratic hassles and controls.

Perhaps most important, it gave the volunteers a chance to meet and interact with Russian immigrants for several hours a day. Establishing real personal ties was the most rewarding experience.

Francie Storm, president of Toronto's Jewish Family and Child Service, was one of the volunteers. She was in Israel a few months earlier, in March, with the Federation's Community Leadership Mission.

"The mission is one piece," she said, "and this is another. On the mission you get off the bus and visit an ulpan class for 15 minutes, take a photo and ask a few questions. Here it's the real Israel. You're part of it. You touch it, feel it. You come in from the bottom up."

Being invited for Shabbat lunch to the home of one of her Russian students was a "Peak experience."

Barbara Graff, an occupational therapist, heard about the program from Storm while playing golf. She joined. What did she give up by coming to work in Israel during the peak of summer vacation?

"We haven't given up anything," she proclaimed. "We have gained."

Nurit Tenenbaum is the director of the adult education centre. She said the immigrant students felt, for the first time, what other Jews in the Diaspora can really do for them, not just by way of visits and declarations, but in a concrete and personal way.

Tenenbaum said she did not believe that Helman's project would come about. Indeed, Helman did not get anywhere with her idea, until someone suggested, at the last General Assembly of the Council of Jewish Federations, that she speak to the representative of the Israel Forum, who was attending the Assembly.

The Forum is a volunteer Israeli organization with extensive connections in Israel as well as Diaspora Jewish communities. It gave the project the push it needed. Helman credits it as being a "wonderful organization."

Accommodations were arranged at nearby Beit Levinson. Adopting Israeli families were chosen. A program including some lectures and tours was worked out. And 20 volunteers were recruited. Sheila Rich, for example, read about it in *The Canadian Jewish News*: Each payed $1,900 to participate.

In Kfar Saba, 120 student applicants were enrolled, and others had to be turned away. Their ages ranged from 15 to 55. "We have seen the change in them," said Rifky Gold, who happens to be an ESL teacher in Toronto as well. "They feel more competent, no longer afraid to express themselves in English."

For further information on Yad Be'Yad call the Israel Aliyah Centre at 633-4766 or Loretta Helman at 782-2898.

Legislature stays adjourned until after Rosh Hashanah

TORONTO —

Charles Harnick, the Tory MPP for Willowdale, has persuaded the Ontario Legislature to delay its return from summer break until after Rosh Hashanah.

The Legislature was scheduled to resume sitting on Sept. 28. But Harnick asked his house leader to request that the fall session not return until Sept. 30.

The NDP government agreed and Harnick last week said he was pleased.

Harnick wants the house leaders of all three parties to meet and review the issue of religious holidays so a conflict does not happen again.

"Perhaps it's time we took a look at what holidays the Legislature recognizes," he said. "I felt strongly that it was not appropriate for the parliament of the province of Ontario to begin its fall sitting on the first day of Rosh Hashana."

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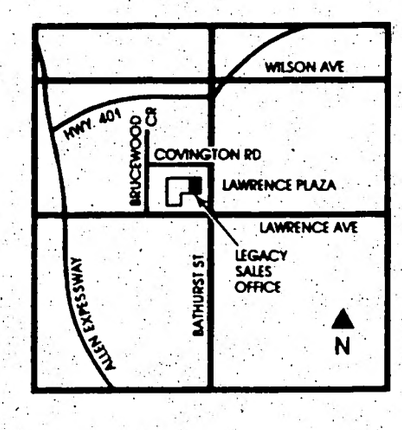

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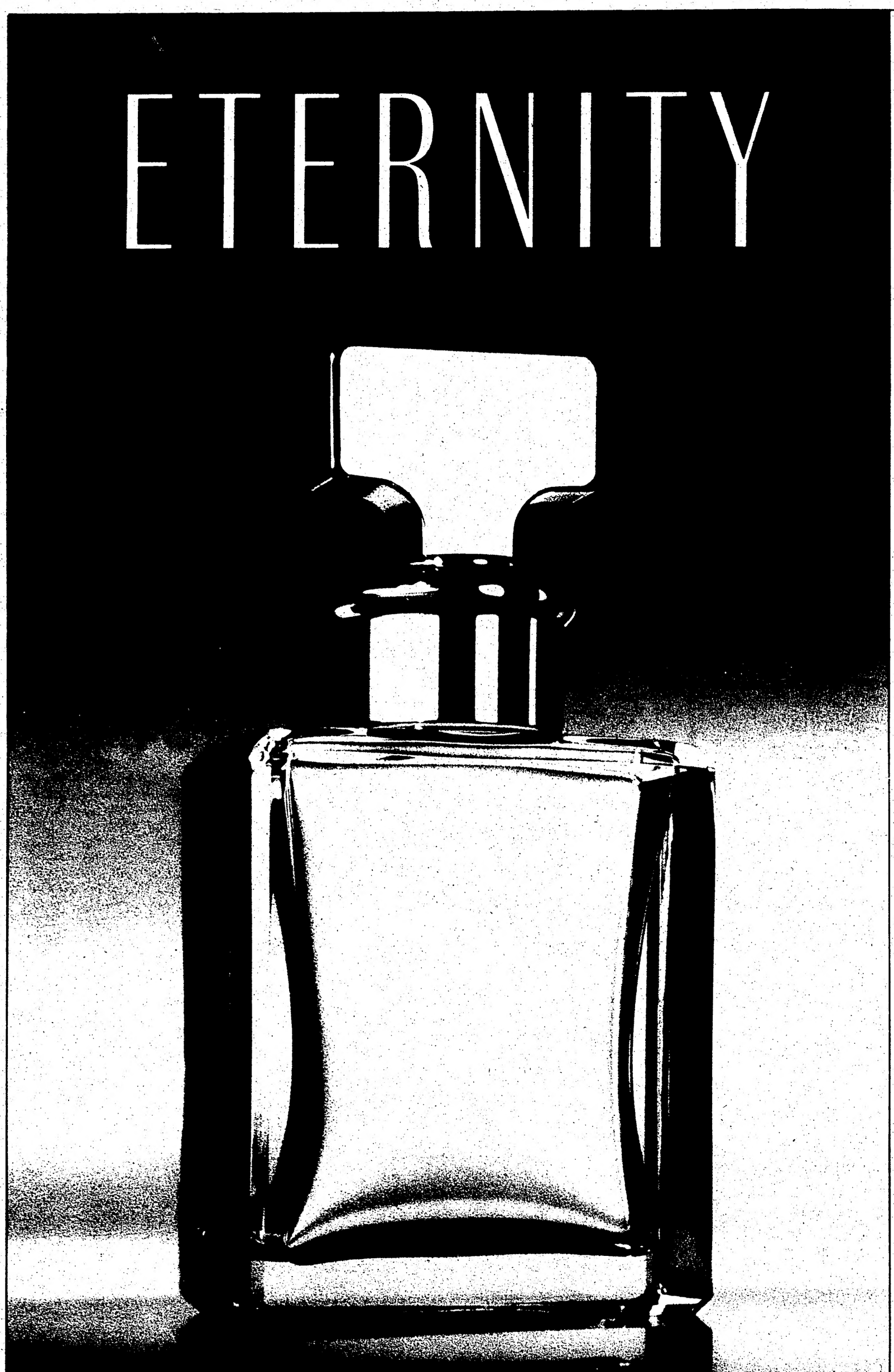

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Glatt's kosher status causes rift in Montreal Vaad Ha'ir

By DAVID LAZARUS

MONTREAL —

Over the last few months, the Vaad Ha'ir, or Jewish Community Council, which controls the preparation, certification and sale of kosher foods and products in Montreal, has been split down the middle after Glatt's Kosher Meat Products Ltd., one of the city's most venerable kosher wholesalers and retailers, had its products temporarily pulled from the shelves by the Vaad's administration.

The pretext for the decertification (removal of the MK symbol), according to public court records obtained by *The CJN*, was that Glatt's had violated a technical procedure by having slaughtered poultry salted one day a week in a facility also used for non-kosher slaughtering, as well as for allegedly not paying certain bills owed to the Vaad.

But according to sources close to the situation, questions of power politics within the Vaad, not poultry, are what sparked the still continuing crisis, which has pitted the Vaad's administrator, Rabbi Yechezkel Auerbach, and the presidium of lay leaders supporting him, against the members of the Vaad's own rabbinic court (Beth Din/Va'ad Harabonim), ostensibly the final halachic arbiter on all issues of kashrut, which vehemently rejected the decertification.

Although Glatt's products have returned to store shelves, at writing the issue was still not resolved. Rabbi Auerbach, who issued the decertification decree, said "arbitration" is continuing in an effort to settle the matter.

But he refused, when asked, to state unequivocally whether the decertification still applied, and instead would only read from a Beth Din statement reaffirming the kashrut of all Glatt's products.

"If someone calls us, we read the letter," Rabbi Auerbach said. "Right now we're in a position of laisser-faire [in terms of allowing Glatt's products to be sold]."

Although few of the parties involved were willing to speak on the record about the case, at least one thing appeared to be accepted by all: Glatt's poultry products are kosher, and continue to be prepared under rigorous Orthodox supervision. According to one rabbi, it is inconceivable that Glatt's poultry would not be vouched for by the Beth Din or purchased by such rigorously Orthodox Jews as Lubavitchers unless they were truly kosher.

What is less clear, however, is the issue at hand: who controls — or should control — the Vaad? Should it be its administration and presidium of lay leaders, who enforce its regulations, or the four-member Beth Din/Va'ad Harabonim, which includes Ashkenazi Chief Rabbi Pinchus Hirszprung, who supervise kashrut according to Halachah.

One additional question being asked is whether this power struggle reflects a growing lack of confidence on the part of the Vaad administration in its rabbinic authorities.

This power struggle has been manifested by what is, in a sense, the secondary issue: whether Glatt's has the right to salt slaughtered poultry, even under the strictest of conditions, at a plant outside Montreal in Mascouche, which is also used for non-kosher slaughter.

According to strict Va'ad procedure, the answer is no. But Glatt's feels the policy is discriminatory since two other kosher chicken suppliers, Continental and Mehadrin, have not been bound by the same condition because of a "grandfather clause" dating back some 50 years.

Moreover, the Beth Din has supported Glatt's' right to use the Mascouche facility from the start, saying Auerbach had "no authority" to decertify Glatts, accusing him of "arbitrarily imposing conditions...out of the Mascouche plant without any grounds or justification" and affirming that Glatt's continues to maintain the "highest standards of kashrut."

Defenders of Rabbi Auerbach and the presidium, however, feel that the Vaad administration has merely been trying to uphold long-established procedures within the Vaad that were enforced when Glatt's changed suppliers from Marvid, situated in Montreal, to Les Volailles Mascouche, in Mascouche.

As well, the Vaad administration has maintained that Glatt's owes it almost $40,000 for beef shechitah services (which Glatt's disputes), which in itself could justify decertification.

Since late June, a flurry of memos and letters now on the public record flew back and forth between the parties involved, marked by charges, countercharges, threats, lawyers' letters, and highlighted by Glatt's moving to file an application for an injunction (which was later withdrawn) in Quebec Superior Court to put the decertification on hold.

In the application, Glatt's stated that, "It is clear that Defendants (the Vaad Ha'ir adminstration) are acting in bad faith and in abuse of their alleged powers of kosher certification..."

But Glatt's own lawyer, Ron Levy, also said the case is "clearly not an issue of kashrut."

Jacob Lax, the owner of Glatt's, declined to comment on the controversy, and Rabbi Auerbach also had little to say, except that he did not want to get involved in the "street fighting."

He did comment, however, that only the Va'ad administration, in his view, has been behaving "with a sense of morality" during the dispute.

Schwartzee offers unique service

By TOM TUGEND

LOS ANGELES (JTA) —

A look at the majestic brown beard framing the face of Shlomo Schwartz marks him as the Lubavitcher rabbi he is. Below the neck, though, he is clad not in sober black coat and trousers but in his standard uniform of hot red suspenders, plaid shirt and jeans.

The apparent contradictions don't end there. On the High Holy Days, he will again conduct his "Chassidic Reform service," an amalgam some might classify as an oxymoron.

Even in a city that reveres innovation more than tradition and informality over convention, Schwartz — known to one and all as Schwartzee — easily outdistances the competition as Los Angeles' most unorthodox Orthodox rabbi.

On Rosh Hashanah, and again on Yom Kippur, the services will attract 1,000 participants, who will fill every available chair at the elegant Bonaventure Hotel.

Connoisseurs of the unusual will come to be turned on by a Kol Nidrei service filled, as Schwartzee puts it, with "melody, meaning and humor." First-timers are attracted by an advertisement in the entertainment section of the *Los Angeles Times*, with the enticing legend of NO TICKETS! NO APPEALS!

Invited to the services, the ad continues, are Conservative, Reform, non-affiliates and any Jew that moves! On the evening of Rosh Hashanah, services will be followed by a happy hour social for couples and singles, and an informal question-and-answer session, dubbed Stump the Rabbi.

The whole package is sponsored by Schwartzee and his wife Olivia's CHAI Centre, which, the rabbi says, stands for Centre for Happiness and Awesome Insights.

The 46-year-old Schwartzee easily acknowledges that "I'm outrageous and funny (and) I'll do anything that's not contrary to Jewish law," but he considers his showmanship essential in reaching the 75 percent of the 650,000 Jews in Los Angeles who are not affiliated with any synagogue.

"I'm starting at ground zero, especially with people in their 20s to 40s, who haven't been to a service in 10, 20 or 30 years, and some who haven't been inside a synagogue all their lives," says Schwartzee. "I want to let them find a way to come back (to Judaism) on their own terms."

To that end, the services are entirely in English, leavened with the rabbi's patented brand of anecdotes, parables and wit. His theology is also ... well ... flexible. He doesn't expect his congregants to observe all 613 mitzvot (biblical commandments), but urges them to raise their "mitzvah quotient" one step at a time.

"It counts if they light Shabbos candles, even if they go to a movie afterwards, or attend Yom Kippur services even if they then eat a cheeseburger," he says. Schwartzee describes this approach as a "partial mitzvah plan," analogous to buying a car on partial payments.

Schwartzee has not dispensed with one feature of his traditional upbringing, and that is his insistence on separate seating for men and women, despite grumbling by some congregants.

Whatever the formula, it seems to be working, as attested to by a drawer-full of testimonials and a steady rise in attendance. At the first Rosh Hashanah service four years ago, 90 people showed up, last year the figure was 1,000, and Schwartzee expects at least as many this year.

The services at the hotel cost Schwartzee $13,000, or "$13 per Jew." He covers 15 percent of this through voluntary donations, 30 percent through an annual fundraising banquet and the rest through the largess of a wealthy woman who met her late husband through Schwartzee.

It's a struggle, says the rabbi, but "God watches over fools."

Schwartzee was born in Atlantic City, N.J., where his father, a refugee from Vienna, was the cantor at a Conservative synagogue. He studied at Yeshiva University in New York, but halfway through he was attracted by the "fellowship and spirituality" of the Chabad Chassidim and completed his rabbinical studies with them.

He honed his skills in reaching uninvolved and uninterested Jews as Chabad rabbi for the predominantly secular Jewish students at the University of California, Los Angeles. He left the formal Chabad organization after 17 years because, he says, "I wanted to be more innovative," and struck out on his own in 1988. He still considers himself a Chabadnik and, he says, so do his former colleagues, "who secretly applaud my work."

Less enthusiastic are some other local rabbis who, Schwartzee says, have sent him hate mail after one of his Don't Pay to Pray ads ran in newspapers. "They felt that the words implied a criticism of established synagogues," he says.

Schwartzee approaches all facets of life with gusto, including procreation. He and his 45-year old wife have 11 children, six boys and five girls, with a 12th child on the way.

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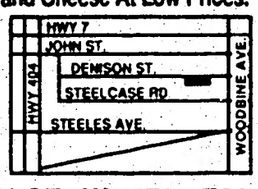

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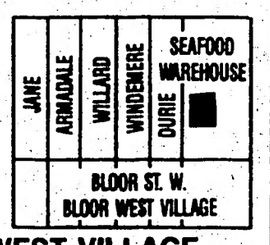

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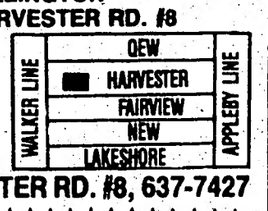

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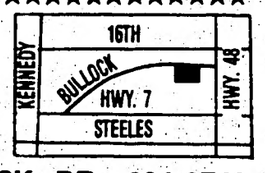

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FRESH CENTRAL FISH **SMOKED WHITEFISH** **4.99** REG. 7.99 COR 42

FRESH CENTRAL FISH **SMOKED CHUBS** **5.79** LB. REG. 8.99 COR 42

WHOLESALE MOTHERS **LOW SODIUM GEFILTE FISH** **2.59** NO LIMIT 12 OZ. REG. 3.29

WHOLESALE MOTHERS **GEFILTE FISH** LIQUID OR JELLED **2.29** NO LIMIT 12 OZ. REG. 3.29

WHOLESALE MOTHERS **GEFILTE FISH ALL WHITE FISH** LIQUID OR JELLED **2.29** NO LIMIT 12 OZ. REG. 3.29

WHOLESALE MOTHERS **WHITE FISH AND PIKE** LIQUID OR JELLED **2.29** NO LIMIT 12 OZ REG. 3.99

WHOLESALE MOTHERS NO SUGAR **WHITEFISH OR PIKE GEFILTE FISH** **3.59** NO LIMIT 24 OZ.

WHOLESALE MOTHERS **ALL WHITEFISH** LIQUID OR JELLED **3.59** NO LIMIT 24 OZ. REG. 5.99

WHOLESALE MOTHERS **GEFILTE FISH** WHITE FISH AND PIKE **3.59** NO LIMIT 24 OZ. REG. 5.99

WHOLESALE MOTHERS **GEFILTE FISH** LIQUID OR JELLED **3.79** NO LIMIT 31 OZ. REG. 6.69

ROKEACH WHOLESALE 8 PCS GOLD LABEL **OLD VIENNA GEFILTE FISH** **3.59** REG. 5.29 28 OZ.

ROKEACH WHOLESALE 4 PCS OLD VIENNA **GEFILTE FISH** **1.99** NO LIMIT 14 OZ. REG. 2.79

SMOKED (U) **SALMON SPREAD** ALL NATURAL **3.99** REG. 5.99 200 G

DORY COMPARABLE TO **ORANGE ROUGHY** **4.99** LB. REG. 6.99 LOWEST IN CANADA

ORANGE ROUGHY **6.99** LB. REG. 8.99

BABY SOLE FILLETS **3.49** REG. 3.99 400 G

LARGE RESTAURANT **QUALITY SOLE** FILLETS **4.59** LB. REG. 7.99 2 LBS. FOR 9.18

PREMIUM BABY **SOLE FILLETS** **3.99** LB. REG. 6.99 3 LBS. FOR 11.97

DOVER PLAICE **SOLE** VERY DELICIOUS **3.59** LB. REG. 5.99 3 LBS. FOR 10.77

ROLLED ELITE STUFFED **SOLE** STUFFED WITH SHRIMP & GARLIC OR STUFFED WITH SCALLOPS & CRAB **1.95** HALF PRICE EACH 4 FOR 7.80

SOLE ALMONDINE 2 FOR **2.95** SAVE 2.00

SKINLESS BONELESS **RED SNAPPER** FILLETS **2.99** LB. HALF PRICE 3 LBS. FOR 8.97

SKINLESS-BONELESS **PERCH FILLETS** **2.99** LB. REG. 3.99 2 LBS. FOR 8.97

ROLLED OR FLAT **ANCHOVIES** **1.59** REG. 2.29

TASTES LIKE LOBSTER **MONK FISH FILLETS** **4.99** LB. SAVE 2.00

BABY COHO OR **SOCKEYE SALMON** **2.49** LB. HALF PRICE

EXCLUSIVE DEAL **SALMON ROAST** **3.29** LB. REG. 5.99

BONELESS PINK **SALMON FILLETS** (U) **4.99** LB. REG. 6.99

BONELESS **COHO FILLETS** (U) **6.99** LB. REG. 8.99

RED COHO STEAKS (U) **5.99** LB. REG. 7.99

ATLANTIC STEAKS **6.99** LB. REG. 8.99

PRICE BREAKTHROUGH **B.C. COHO SALMON TAIL ROASTS** **1.99** LB. HALF PRICE

BOSTON BLUE FILLETS **2.99** LB. SAVE 30% 3 LBS. FOR 8.97

SKINLESS BONELESS **TURBOT FILLETS** **1.99** LB. SAVE 70% 3 LBS. FOR 5.97

COD FILLETS **2.99** LB. SAVE 40% 3 LBS. FOR 8.97

TUNA STEAKS (U) **6.49** LB. REG. 7.99 TOP QUALITY

SWORDFISH STEAKS **7.99** LB. REG. 9.99 TOP QUALITY

HALIBUT STEAKS **6.49** LB. REG. 7.99 TOP QUALITY (U)

SKINLESS BONELESS **HALIBUT FLETCHES** **6.99** LB. REG. 8.99 TOP QUALITY

SKINLESS BONELESS **KINGKLIP FILLETS** **4.99** LB. REG. 7.99

WHOLE DRESSED **SEA BASS** **1.99** LB. REG. 3.99

IDAHO DRESSED **TROUT** **1.99** EA. OR STUFFED WITH SHRIMP & CRAB **2.99** EACH

EXCLUSIVE SALE WHOLE ALASKA **BLACK COD** **4.29** LB. REG. 6.99

SUMMER SWEET FAMOUS SMOKED SALMON **PATE** 100 G. **2.49** REG. 2.49

CLOVER LEAF **RED COHO SALMON** **2.09** NO LIMIT LOWEST PRICE

CLOVER LEAF FLAKED WHITE OR WATER PAC WHITE **ALBACORE TUNA** **2.09** NO LIMIT

GENUINE JANES **BREADED HADDOCK** **1.78** PER PORTION 7 PCS FOR 12.49

BREADED JANES **SOLE** **1.19** PER PORTION 8 PCS FOR 9.49

BREADED JANES **ORANGE ROUGHY** **1.78** PER PORTION 7 PCS FOR 12.49

CHICKEN JANES **BREAST NUGGETS** **21¢** EACH 36 FOR 7.59

SKINLESS-BONELESS **CHICKEN BREASTS** **1.92** PER PORTION 6 FOR 11.49

HONEY & HICKORY **CHICKEN WINGS** **35¢** PER PORTION 26 FOR 8.99

FEATURE WHOLESALE **LUNCH CUT HERRING** **2.29** REG. 4.99 320 G.

FEATURE WHOLESALE **THICK CUT HERRING** **3.59** REG. 4.99 550 G.

FEATURE WHOLESALE **HERRING FILLETS** (U) **2.75** REG. 3.99 320 G.

FEATURE WHOLESALE **HERRING FILLETS** (U) **3.95** REG. 4.99 550 G.

FEATURE WHOLESALE **OLD COUNTRY HERRING** (U) **3.59** REG. 4.99 550 G.

FEATURE WHOLESALE **CHOPPED HERRING** (U) **1.99** REG. 2.99 250 G.

FEATURE WHOLESALE **CREAMED HERRING** (U) **2.99** REG. 3.99 320 G

FEATURE WHOLESALE **ROLLMOP HERRING** (U) **2.79** REG. 3.79 320 G

FEATURE WHOLESALE **SCHMALTZ HERRING** (U) **2.29** REG. 3.99 250 G. IN OIL

FEATURE PICKLED (U) **SCHMALTZ HERRING** **2.99** REG. 3.99 320 G.

NATHANS (K) **TASTI BITS HERRING** **3.79** REG. 5.99 675 G.

NATHANS **CREAMED HERRING** **4.59** REG. 5.99 905 G.

FEATURE WHOLESALE **RED OR WHITE HORSERADISH** NO LIMIT **99¢** REG. 1.99 250 ML.

KOSHER CHEESE LOVERS COR 231 **CHEESE**, MARBLE, COLBY BRICK, MOZZARELLA OR SKIM **3.99** LB. REG. 6.99 LB. LOWEST PRICE IN ONTARIO

FRESH CENTRAL MOST DELICIOUS **SMOKED MACKERAL** **4.99** REG. 6.99 LB.

MACRAE **SCOTCH KIPPERS** **3.29** REG. 3.99

SMOKED **SCOTCH KIPPERS** **1.99** REG. 2.69

SMOKED **SCOTCH MACKEREL** **1.99** REG. 2.69

SMOKED **SCOTCH HADDOCK** **2.99** REG. 3.79

SALMON CAVIAR **8.99** REG. 10.99 99 G.

LUMPFISH **BLACK CAVIAR** **4.99** REG. 5.99 100 G

LOW FAT 16% **JARLSBERG CHEESE** **4.99** LB. REG. 6.99

LOW FAT 18% **HAVARTI DOFINO CHEESE** **4.29** LB. REG. 6.99

LOW FAT 10% **DANISH DANBO CHEESE** **4.99** REG. 6.99

LOW FAT 15% **MOZZARELLA CHEESE** **3.29** LB. REG. 4.99 RIVERSIDE NO RENNET

LOW FAT 15% **BRICK CHEESE** **3.99** LB. REG. 4.99 RIVERSIDE NO RENNET

LOW FAT 7% **CHEDDAR CHEESE** **4.49** LB. REG. 6.99 RIVERSIDE NO RENNET

PARTLY SKIM **LAPPI CHEESE** **4.59** LB. REG. 5.99

NO CHOLESTEROL **TOFU CHEESE ALTERNATIVE** **2.69** LB. REG. 2.99

LOW FAT **EDAM CHEESE** **3.99** LB. REG. 5.49

GOUDA CHEESE **4.49** LB. REG. 6.99

SPICED GOUDA **4.49** LB. REG. 6.99

NORWEGIAN **JARLSBERG CHEESE** **4.99** LB. REG. 6.99

DANISH **BLUE CHEESE** **4.99** LB. REG. 6.99

SWISS **EMMENTHAL CHEESE** **4.99** LB. REG. 7.99

BABY SWISS EMMENTHAL MAASDAM **4.99** LB. REG. 6.99

ENGLISH **CHESHIRE** **5.99** LB. REG. 7.99

ENGLISH **GLOUCESTER CHEESE** **5.99** LB. REG. 7.99

ENGLISH **ROYAL BLUE STILTON** **7.99** LB. REG. 9.99

GRATED **ROMANO CHEESE** **5.99** LB. REG. 7.99

DANISH **CREAMY HAVARTI** **3.99** LB. REG. 6.99

DANISH **HAVARTI WITH DILL** **4.79** LB. REG. 6.99

DANISH **HAVARTI JALPENO** **4.79** LB. REG. 6.99

DANISH **HAVARTI CARAWAY** **4.79** LB. REG. 6.99

MILD CHEDDAR **3.79** LB. REG. 5.99 RIVERSIDE NO RENNET

MEDIUM CHEDDAR **3.99** LB. REG. 6.49 RIVERSIDE NO RENNET

OLD CHEDDAR **4.29** LB. REG. 6.79 RIVERSIDE NO RENNET

EXTRA OLD CHEDDAR **4.49** LB. REG. 6.99 RIVERSIDE NO RENNET

BRICK CHEESE **3.49** LB. REG. 4.99 RIVERSIDE NO RENNET

BRICK ONION NO RENNET **3.79** LB. REG. 4.99

COLBY CHEESE NO RENNET **3.49** LB. REG. 4.99

MARBLE CHEESE NO RENNET **3.49** LB. REG. 4.99

HERB & SPICE CREAM CHEESE **4.79** LB. REG. 6.99

GARLIC CREAM CHEESE **4.79** LB. REG. 6.99

PEACH CREAM CHEESE **4.79** LB. REG. 6.99

ORANGE CREAM CHEESE **4.79** LB. REG. 6.99

PINEAPPLE CREAM CHEESE **4.79** LB. REG. 6.94

DILL CREAM CHEESE **4.79** LB. REG. 6.99

PEPPER CREAM CHEESE **4.79** LB. REG. 6.99

SMOKED SALMON CREAM CHEESE **5.99** LB. REG. 8.99

STRAWBERRY CREAM CHEESE **5.99** LB. REG. 8.99

ULTRA LIGHT CHIVES & ONION GARLIC & SPICES GARDEN VEG. CREAM CHEESE **2.89** PER 170 G

BLUE BELL PLAIN OR CHIVE **CREAM CHEESE** **2.59** REG. 3.29 250 G

ENGLISH CHESHIRE **5.99** LB. REG. 8.99

ENGLISH GLOUCESTER **5.99** LB. REG. 8.99

ITALIAN **ROMANO CHEESE** **4.79** LB. REG. 7.99

ITALIAN **ASIAGO CHEESE** **5.99** LB. REG. 7.99

ITALIAN **FRUILANO CHEESE** **3.99** LB. REG. 4.99

ITALIAN **PROVOLONE CHEESE** **4.49** LB. REG. 6.99

ESROM CHEESE **4.49** LB. REG. 7.99

CANADIAN BRIE **5.99** LB. REG. 7.99

FRENCH BRIE **6.99** LB. REG. 8.99

ST. PAULIN CHEESE **5.99** LB. REG. 7.99

CAMEMBERT CHEESE **5.99** LB. REG. 7.99

CAMBOZOLA CHEESE **10.99** LB. REG. 14.99

GORGONZOLA CHEESE **9.99** LB. REG. 14.99

OKA CHEESE **6.99** LB. REG. 8.99

SMOKED GRUYERE **4.99** LB. REG. 6.99

MUNCHEE CHEESE **4.99** LB. REG. 6.99

KOSHER MILLER **STRING CHEESE** **3.29** REG. 3.79

KOSHER - MIGDAL WHITE OR COL **CHEESE SLICES** **2.99** REG. 3.79 8 OZ.

KOSHER - MIGDAL WHITE OR COL **CHEESE SLICES** **4.99** REG. 5.59 12 OZ.

KOSHER - MIGDAL WHITE OR COL **CHEESE SLICES** **16.99** 3 LBS. REG. 20.99

KOSHER - MIGDAL **SWISS SLICES** **3.79** REG. 4.19 - 6 OZ.

KOSHER - MIGDAL **MUENSTER SLICES** **2.99** REG. 3.39 - 6 OZ.

KOSHER - MIGDAL **COLBY SLICES** **2.99** REG. 3.39 0 - 6 OZ.

KOSHER - MIGDAL **MOZZARELLA SLICES** **2.99** REG. 3.39 - 6 PZ.

KOSHER - MIGDAL **SMOKED SLICES** **3.19** REG. 3.69 - 5 OZ.

KOSHER - MIGDAL **CHEDDAR STIX** **3.59** REG. 3.89 - 8 OZ.

KOSHER - MIGDAL **BABY GOUDA** **3.69** REG. 4.19 - 8 OZ

KOSHER - MIGDAL **BABY MUENSTER** **3.79** REG. 4.19 - 8 OZ.

KOSHER - MIGDAL **PARMESAN GRATED** **4.99** REG. 5.69 - 125 G.

KOSHER **FETA CHEESE** **4.99** REG. 5.49

DANISH DELICIOUS READY TO USE **CUBED FETA** **2.99** 200 G.

MONTERAY JACK CHEESE **3.99** LB. REG. 5.49 NO RENNET

SHREDDED MOZZARELLA **2.29** REG. 2.99

SHREDDED CHEDDAR **2.29** REG. 2.99

BLUE BELL .05% OR 10% FAMOUS **COTTAGE CHEESE** **1.99** REG. 3.19 250 G.

BLUE BELL **CREAM CHEESE** **2.59** REG. 3.19 250 G

AS ADVERTISED ON TV MCCAIN **CHEESE NIBBLERS** 4 TYPES **1.49** REG. 2.09 112 G.

RICE CRACKERS SESAME SEAWEED AND ALL OTHER TYPES **1.69** REG. 2.29

MANISCHEWITZ **TAM TAM CRACKERS** **1.97** REG. 2.69

KOSHER **CHEESE BLINTZES** **2.59** FOR SIX

EMPIRE KOSHER **CHICKEN NUGGETS** **4.99** REG. 5.99

FAMOUS BLUE BELL **COTTAGE CHEESE** **3.69** REG. 4.29 LB.

STEIT'S FINE, MEDIUM BROAD WHOLESALE **NOODLES** **.89** REG. 1.69

STREIT'S EGG SQUARE FLAKES AND EGG BOWS **NOODLES** **.89** REG. 1.69

STREIT'S CELLO **SOUPS** VEGETABLE SPLIT PEA & BARLEY, LIMA BEAN **.79** REG. 1.29 LOWEST PRICE

STREIT'S **MATZO BALL MIX** **1.25** REG. 1.69

STREIT'S **BAG N'BAKE** **.99** REG. 1.59

STREIT'S **MATZO MEAL** **.79** REG. 1.99 16 OZ.

CROYDEN HOUSE INSTANT **CHICKEN SOUP** **1.19** REG. 1.59

CROYDEN HOUSE MATZO BALL **SOUP MIX** **1.25** REG. 1.59

HAMISHE **FARFEL** **.49** REG. .89

PERL'S 400 G **COLESLAW POTATO SALAD CUCUMBER SALAD** **1.79** REG. 2.19

PERL'S **BEEF FRY** **2.59** REG. 3.59

PERL'S 200 G SLICED **HICKORY SALAMI** **1.99** REG. 3.29

PERL'S **CHICKEN WIENERS** **3.49** REG. 3.99

PERL'S 200 G **CORNED BEEF** **1.99** REG. 3.29

AVIVA 1 LT **SUNFLOWERSEED OIL** **1.99** REG. 3.29

FERN 72'S **CANDLES** **2.99** REG. 4.29

MEMORIAL **CANDLES** (TIN) **.49** REG. .89 **.59** GLASS REG. .99

TAMPREE 650 ML CONCORD OR MUSCAT **GRAPE JUICE** **1.79** REG. 2.29

BILLY BEE **HONEY** **1.49** REG. 2.29

PERL'S 200 G SLICED **CHICKEN LOAF** **1.79** REG. 2.89

PERL'S 200 G SLICED **BOLOGNA** **1.79** REG. 2.89

PERL'S 200 G SLICED **TURKEY LOAF** **1.99** REG. 3.29

PERL'S 200 G SLICED **VEAL SALAMI** **1.99** REG. 3.29

PERL'S 400 G **KUGELS** POTATO SWEET CHERRY LIVER **1.79** REG. 2.49 **2.39** REG. 2.99

PERL'S 8 BEEF **BURGERS** **5.69** REG. 7.99 BEST DEAL

PERL'S KOSHER **LARGE SALAMI** **6.99** REG. 8.99

PERL'S KOSHER **PURE BEEF WIENERS** **2.99** REG. 3.79

LEVITTS **LARGE SALAMI** **6.99** REG. 8.99

GOLD'S **RUSSIAN** OR **BEET BORSCHT** **1.19** REG. 1.99

MANISCHEWITZ **TOMATO AND MUSHROOM SOUP** **.99** REG. 1.99

EMPIRE KOSHER **CHICKEN LEGS** **1.69** LB. 4 LBS./6.76

EMPIRE KOSHER **CHICKEN WINGS** **1.75** LB. 4 LBS./7.00

EMPIRE KOSHER **CHICKEN THIGHS** **1.69** LB. 4 LBS./6.76

EMPIRE KOSHER **CHICKEN BREASTS** **3.59** LB. 3 LBS./10.77

EMPIRE KOSHER **CHICKEN BREAST CUTLETS** **6.79** LB. 2 LBS./13.58

PERL'S 450 G **KNACKERS** **2.99** REG. 3.99

LOWEST PRICE **WHITE OR RED PISTACHIOS** **3.99** 400 G. VALUE PAC BEST QUALITY

LOWEST PRICE **NATURAL ALMONDS** **2.59** 400 G. VALUE PAC

SEAFOOD WAREHOUSE **HAS GONE BANANAS** **19¢** LB. LIMIT 3 LBS. DENISON LOCATION ONLY WHILE QUANTITIES LAST

EVERYDAY WHOLESALE **Haagen-Dazs ICE CREAM** ALL FLAVOURS (U) BEST THERE IS **2.99** Reg. 4.49 Limit 3

EVERYDAY LOW WHOLESALE PRICE **TROPICANA** (U) 100% PURE **ORANGE JUICE** NO LIMIT **2.79** 1.89 LT. REG. 3.79

STRUBS **SWEET PIMENTOES** **2.59** REG. 2.89 HOT PEPPERS DILLATOES **2.59**

MRS. WHYTE'S **SAUERKRAUT** **2.09** REG. 2.79 BEST THERE IS

STRUB'S **OLD OR NEW DILL PICKLES** **2.09** REG. 2.99

MRS WHYTES'S ORIGINAL BRAND **DILL PICKLES** **1.89** REG. 2.79 LOWEST PRICE

HERO **FAMOUS SWISS JAMS** (U) **2.79** ALL TYPES REG. 3.79

PURE MONALISA **OLIVE OIL** **2.99** 750 ML REG. 4.29

SUPREME BORSCHT **1.29** REG. 1.99 LOWEST PRICE (U)

TOFUTTI ICE CREAM ALTERNATIVE SANDWICH AND TUBS **2.99** REG. 3.99 PARVE

LOWEST PRICE NO SALT NATURAL **CASHEWS** **5.99** 400 G. VALUE PAC

LOWEST PRICE **SHELLED WALNUTS** **3.39** 400 G. VALUE PAC

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Organizations and People

Kosher restaurant opens in Montreal

By JANICE ARNOLD

MONTREAL —

Ernie Berenbaum, a fixture in the kosher catering business for 20 years, and his wife Eleanor have opened a kosher restaurant and banquet hall in Decor Decarie.

Place Ernie & Ellie is on the site of Deli Peking, the kosher restaurant that closed over a year ago. The Berenbaums have almost doubled the space by adding a hall that can accommodate from 20 to 200 persons.

The new restaurant bears no resemblance to its predecessor, except in keeping Chinese food on the menu. The decor has been immensely improved. Gone are the booths, red vinyl seats and dragon motifs.

The new decor is subdued. Chairs and semi-circular banquettes are upholstered in a rich floral print fabric, the walls and table cloths are burgundy and peach and the floors are carpeted in dark blue. Chinese pottery, large plants and oval mirrors are decorating touches.

We were four on the day we had lunch. All opted for the luncheon table d'hote, which offers five choices each from the Chinese and Canadian kitchens. These are three-course meals, including tea or coffee. For the same price, a deli special featuring a smoked meat sandwich is also offered.

Three chose from the Chinese menu and enjoyed two small crispy, greaseless spring rolls and hot and sour soup. The latter was thick with egg and bits of tofu and Oriental mushroom. It had a good peppery bite to it.

The fourth person started with a chef's salad, an attractively presented plate of romaine lettuce, endive, tomato and grated carrot.

Spring rolls on plate

For the main courses, we selected dishes listed as filet of sole in black bean sauce, sweet and sour chicken and dry garlic spareribs.

The first was the best. The fish, though not ample, was cut into small pieces and tossed with baby corn, onions and red pepper in the distinctive salty, almost earthy dark sauce.

Surprisingly, two more spring rolls were included on the plate, as well as steamed rice. The two other Chinese plates were adorned with one larger spring roll, containing a bit of meat.

The small rolls were meatless, to avoid mixing fish and meat on the same plate. Both were tasty, but why not something else with the main course, like another vegetable?

The chicken, cubed with vegetables, was deemed mediocre, the contrasting flavorings somehow not married and the orangey-pink color off-putting.

The ribs were fatty and very sweet.

Place Ernie & Ellie's offers an assortment of bread rolls with the meal.

The one who went the Canadian route found his broiled minced steak with deep-fried onions, somewhat overdone, although ordered medium. Essentially, it is a thick hamburger patty served with fried potato coins, carrots and broccoli.

Dessert, in addition to the almond and fortune cookies, was a choice of cakes and pastries (all baked on the premises), fruit cup or watermelon.

Enjoyed pareve pastries

Three enjoyed the pareve pastries, made with good imitations of whipped cream and custard. The fourth, obviously more sensible, took the plain fruit cup.

This reviewer realized she may have erred when she saw a man at the next table served a whole lengthwise wedge of watermelon.

The restaurant has a large menu, including Szechuan, traditional European Jewish fare, salads, charcoal broiled meats, and rich desserts — all glatt kosher. The cooks in the Chinese kitchen are Chinese, said Eleanor Berenbaum, as are many of the waiters. It's fully licensed.

There's a take-out counter in the front filled with deli and Chinese items, but one can take out anything on the menu. Soon, delivery will be available.

Restaurant hours are 11 a.m.-2:30 p.m. and 5-9 p.m. Sunday through Thursday, and 11 a.m.-3 p.m. Friday. After the clocks change in October, it will open Saturday nights and continue to open for lunch on Fridays.

The banquet hall can be rented on Friday nights, if everything is prepaid, Mrs. Berenbaum added. The same rules are followed as in a kosher home, she said, such as leaving the oven on all night.

The hall, which can be divided for smaller gatherings, has such amenities as a reception area with bar, dance floor, sound system and a bride's room.

There's indoor parking and an elevator ascending near the restaurant.

UIA campaigns begin in Atlantic Canada

[Cont'd. from page 32]

necessity with the influx of so many immigrants.

Marks, a successful businessman in Leeds, England, and a leader of the English Jewish community, took his entire family on aliyah to Israel a few years ago. Today, he travels the world as a volunteer for the Jewish Agency, to create enthusiasm for his adopted homeland.

Kentville, N.S., hub of the Annapolis Valley area, held a landmark event, chaired by Naomi Honey. The UIA kickoff was combined with the first communal meeting for Jewish families in the region. Denise Nevo, a Halifax university professor, spoke about her experience in Israel and emphasized the need for giving.

Yaakov Paran of the Israeli Embassy in Ottawa spoke to a gathering in Kensington, P.E.I., where Sherry Davidson heads the provincial UIA organization.

A door-to-door campaign has begun in Moncton under the leadership of Harry Brodie, while Glace Bay, under David Ein's guidance, will undertake a similar project in early October.

Yarmouth (Irving Pink, chairman), Saint John, N.B. (Dr. Joseph Arditti) and Newfoundland (Dr. Michael Paul of St. John's) will get their campaigns underway in October, after the High Holidays.

Zabar, and regional chairman Nardy Nathanson of Halifax, have visited all the communities to assist in building campaign teams.

THANK-YOU TORONTO

The students, staff and administration of

The Shmuel Zahavy CHEDER CHABAD

extend heartfelt feelings of gratitude to the following participants in our **Annual Grand Draw** held August 16, 1992.
They made this event a major success and we wish all of them and all of Klal Yisroel a good and sweet New Year and *'nachas'* from all their children.

May we all merit to witness the imminent coming of Mashiach.

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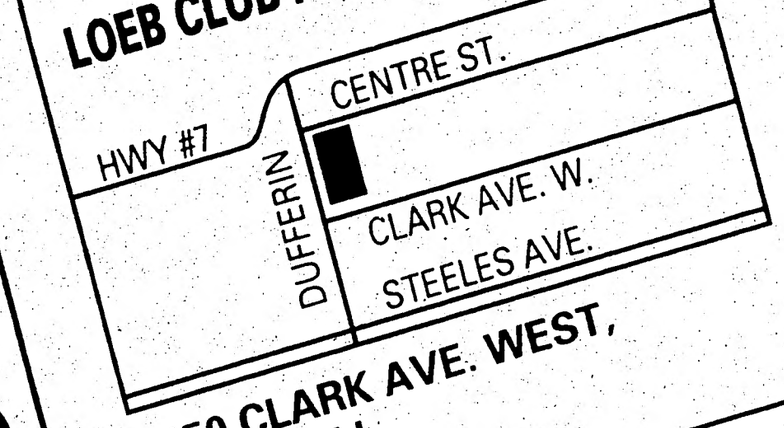

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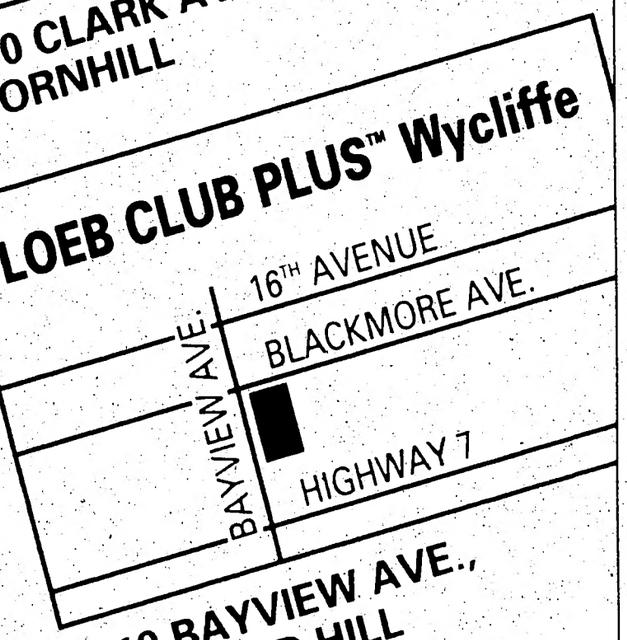

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Organizations and People

Jewish genealogy conference provides something for all

By BILL GLADSTONE

NEW YORK —

About a dozen Canadians were among some 600 participants of the 11th annual International Summer Seminar of Jewish Genealogy at the Vista Hotel in Manhattan earlier this summer.

For most, it was an enormously exciting, multifaceted educational experience.

The convention syllabus was about 200 pages long and invited — demanded — attention at every available moment. Crammed with competing offerings, each richer than the next, the program guaranteed that each individual experience of the seminar would be unique.

Excursions to Ellis Island, the fascinating Tenement Museum on Orchard Street and a restaurant in Brighton Beach (recently gentrified by thousands of ex-Soviet Jews) insured that no one could possibly want for something to do. Indeed, a dilemma common to many was simply having to choose between several simultaneous events.

For this attendee, Dr. Neil Rosenstein's talk on Rabbinic Research at the Jewish Theological Seminary of America was fascinating from beginning to end. "I could never understand why a Jewish cemetery is called Beit Ha-Chaim, 'House of the Living,' until I began to visit cemeteries and see how their history comes back to life," said Rosenstein, who is connected to the famous Katzenellenbogen rabbinical line.

Another highlight was the talk on Holocaust Research by Gary Mokotoff, editor of *Avotaynu* (the foremost journal in the field) and president of the Association of Jewish Genealogical Societies. "In documenting my descendants, I discovered the Holocaust — I found 300 murdered cousins," he said. "It has been my goal to document these 300 people, to find out as much as I can about them, as a memorial to them. Because most of the victims of the Holocaust do not have a tombstone."

Miriam Weiner's description of visits to Poland and the Ukraine, and of the relevant holdings there, was both timely and fascinating. Participants of her Routes to Roots tours to these countries routinely make important genealogical discoveries, she said. "One lady from California found her birth certificate and she was rather devastated because she discovered she was three years older than she thought," recounted the newspaper columnist and co-editor of *The Encyclopedia of Jewish Genealogy*. "I didn't know whether to say 'Congratulations' or 'Gee, you look good for your age'."

Undoubtedly the centrepiece presentation was Jewish Surnames from Russia by Alexandre (Sasha) Beider. A Russian-Jewish programmer-analyst working in Paris, Beider began studying the subject in Moscow while working on a doctorate in applied mathematics. In the last six years he has collected and categorized some 50,000 Russian-Jewish surnames found in early 20th-century citizen lists and newspapers in the former Lenin Library in Moscow.

Beider spoke in a sombre tone with a thick Russian accent as he divulged details of his forthcoming *Dictionary of Russian-Jewish Surnames* (available soon under the Avotaynu imprint). Unlike most other scholars, Beider supports his scholarly judgements about the derivations of Jewish surnames with original research.

He asserted, for example, that the official Kahals — the leadership committees — of many 19th-century Jewish communities in Russia were responsible for ascribing surnames. To support this, he noted that in some Russian districts in the early 19th century, certain metronymic surnames, based on the name of a maternal ancestor and ending in the suffix "in," represented about 35 percent of all surnames, an unusually high proportion.

"It's quite unlikely that people decided to do this on their own," he said. "More likely, these surnames were invented at the same time by a Jewish administration."

Beider also remarked that "a common reaction of Jews to their new names was indifference — they paid no attention." That, it turned out, was just the opposite of the reaction of his own audience. At the end of his talk, there was strong applause, and many people jumped to their feet.

Part of the exuberance seemed to stem from sheer gratitude that someone with a scientific mind has finally fixed it on this important subject. From the beginning of the emancipated era roughly two centuries ago, when most Jews in Europe and Russia were compelled to adopt surnames, the very rich field of Jewish onomastics has been characterized by a paucity of original scholarly investigation. Now this is changing.

So are many other elements changing in the field of Jewish genealogy — for the better. There has never been a better time to be researching one's Jewish family tree. New York demonstrated that.

The Jewish Genealogical Society of Canada hopes to demonstrate that again next summer from June 27 to 30, as it hosts the 12th International Summer Seminar of Jewish Genealogy at the Park Plaza Hotel in Toronto.

(Bill Gladstone is a freelance writer and president of the Jewish Genealogical Society of Canada.)

Memorial service planned for Jewish victims of AIDS

TORONTO —

Holy Blossom Temple's AIDS Assist Program's annual memorial service for Jewish loved ones who have died of AIDS will take place Monday, Oct. 5 at 8 p.m. in the temple's chapel.

The program, entitled Keep Their Memories Alive, will be held as part of AIDS Awareness Week in Metro.

Last year, about 75 people gathered at the temple to read responsively, share personal reminiscenses, recite kaddish and read the names of some two-dozen Jews who have died of AIDS.

Holy Blossom Temple's AIDS Assist Program is the only synagogue program in Metro to offer a Jewish response to AIDS. It offers a support group to those infected and to their loved ones. It also trains people to be buddies to persons with AIDS and those who carry the HIV virus.

For information about the committee and program, call Cindy Hershon-Zackon at (416) 789-3291.

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Organizations and People

Fear often destructive to self-esteem: rabbi

By LEILA SPEISMAN

TORONTO —

Being able to cope with fear and self-esteem go hand in hand, says author, lecturer, educator and psychologist Rabbi Mordechai Blumenfeld.

Rabbi Blumenfeld, a therapist with a private practice in marriage and family counselling, was speaking at a program entitled Fears and their resolution, at the Jewish Community Centre of Toronto, sponsored by the JCC and the Jewish Counselling Centre.

By improving how a person sees himself or herself, he said, that person will be better able to cope with fears.

Some fears, he said, are constructive, helpful and necessary for a normal life, such as if one is in the path of an oncoming car.

Other fears, however, are pathalogical and destructive.

Imagine, he suggested, how one would feel if one was hanging over a cliff leading to a deep abyss, holding on to a rope, and the rope began to fray.

"Then take away the cliff, the abyss and the rope, and just leave the dread you felt. That is the terrible, generalized dread some people feel all the time."

Ordinary fear is a proportionate reaction to impending danger, he explained. "Pathalogical fear has no face."

In its progressively more serious manifestations Rabbi Blumenfeld said, fear can lead to jumpiness, obsessive-compulsive behavior, depression, even addictions.

Differing reactions to fearful situations can be seen even in very young children, he notes. When approached by a barking dog, for instance, some children, while scared, keep control of themselves, eventually even making friends with the dog. Others whimper and cry even when the dog is long past.

Influenced by societies

In this society, Rabbi Blumenfeld said, we are influenced both by Christian and secular humanistic society.

Christian theology, he said, says that no matter what you do or think, how you act, or what damage you create, it has already been atoned for. Secular humanism says there is no one to be responsible to — no Creator to acknowledge or thank. "There is no soul."

Judaism, however, says that we are accountable and responsible for our actions to a G-d who loves us for what we are.

He told the story of the man, unused to religious practice, who was invited to eat the Friday evening meal with a rabbi. The host asked him to leave his wallet, keys and so on in the shul, so that he would not break the Shabbat rule about carrying, especially money.

On the way home, the rabbi asked him to describe himself. Without his money, credit and business cards and other paraphernalia, he was unable to do this.

G-d loves us for what we are inherently, Rabbi Blumenfeld said, irrespective of the our material goods or professional or business attainments.

The whole process of maturation, he said, takes us from an infant's self-centredness to an adult's ability to help others.

"One's ability to give is directly related to one's self-esteem," he said.

When one has enough self-esteem to give to others, one's fears will become less and less, Rabbi Blumenfeld said.

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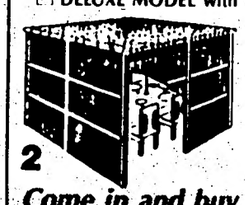
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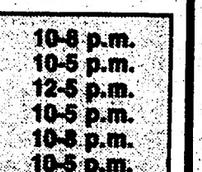

SEPT.	Thurs.-Fri.	Sept. 17-18	10-8 p.m.
	Sat.	Sept. 19	10-5 p.m.
	Sun.	Sept. 20	12-5 p.m.
	Mon.-Wed.	Sept. 21-23	10-5 p.m.
	Thurs.-Fri.	Sept. 24-25	10-8 p.m.
	Sat.	Sept. 26	10-5 p.m.
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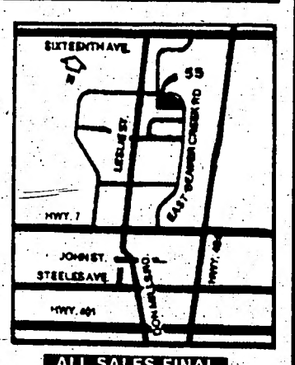

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Author defends views on Quebec

By JANICE ARNOLD

MONTREAL —
In the Jewish community, she has been hailed for her courage. Among her own people, Esther Delisle has been accused of being anti-French-Canadian.

Delisle, 38, is the author of *Le Traitre et le Juif: Lionel Groulx, Le Devoir and le Delire du Nationalisme d'Extreme-Droite dans la Province de Quebec 1929-1939*, just published by L'Etincelle Editeur, a small Montreal house.

Based on her PhD thesis, the book is a scathing inquiry into the morbid anti-Semitism of the Catholic priest and historian who was the ideologue of French-Canadian ultra-nationalists in the 1920s and '30s and remains an honored figure of Quebec history.

Delisle, who lives in Quebec City and says she never knew what a Jew was until she was 25, read all of the 3,650 issues of the French-language daily newspaper *Le Devoir* published between 1929-39. She found exactly 1,007 articles, "99 percent of them front page," that she judges anti-Semitic.

Many of them were written by Groulx, either under his own name or one of the 14 pseudonyms he used. She also analyses how Jews were treated in the publication *Action Nationale*, which Groulx edited, and the tracts of *Le Jeune Canada*, another extreme nationalist movement.

Delisle worked for six years on her political science doctorate, began during the three years she studied at the Hebrew University's Institute for the Study of Anti-Semitism.

She waited over two years for a decision from Laval University on her paper; this September, she was granted a PhD in a split 3-2 decision.

During her grueling 2½-hour defence, she said she found herself having to deny that she was insane because one professor suggested it was she who was delirious, not Groulx.

Among the jurors opposed to accepting her paper was Pierre Anctil, former head of French Canada studies at McGill University, who now works for the Ministry of Cultural Communities and Immigration. A leader of French-Jewish dialogue, Anctil wrote *Le Devoir, Les Juifs et l'Immigration de Bourassa a Laurendeau*, published in 1988.

Before receiving her degree and the publication of her book, Delisle was already being criticized by Quebec intellectuals, particularly in the pages of *Le Devoir*, for, at best, presenting data out of context and, at worst, for betraying Quebec.

Even her own professors tried to steer her off, so great is the taboo against talking about historical anti-Semitism in Quebec, she said.

Speaking at a B'nai Brith League for Human Rights event, Delisle said she has no problem with those who take issue with her interpretation, but is baffled by those who deny the words were ever written.

Delisle emphasizes that Groulx and his followers, who tended to be among the best educated of the time, were a small "clique," and she doubts they had much influence on the average French-Canadian.

What disturbs her is that Groulx was resurrected as a hero in the '60s by the modern wave of nationalists.

The anti-Semitism of *Le Devoir*, which then as now was a small-circulation, but influential, paper, was not subtle.

"Richler was right; it was like *Der Sturmer*."

Jews were portrayed as the antithesis of the ideal French-Canadian, representing everything Groulx despised: liberalism, democracy, capitalism, modernity — even the cinema.

Jews were described in the most vicious stereotypical terms, as a pernicious "virus" that was poisoning the French-Canadian nation. The depersonalized "Juif" was the enemy.

One memorable *Le Devoir* piece called for the deportation of Jews, and special passports and deprivation of political rights for those who cannot be forced to leave.

She also came across a book entitled *La Reponse de la Race*, published in 1936, which she calls a "catechism" for Quebec fascists. Large sections of the *Protocols of the Elders of Zion* are reproduced. Among the contributors were *Le Devoir* director Georges Pelletiers and its editors.

She calls it "delirious" because the portrayal of Jews and French-Canadians bore no relationship to reality. She calls the notion that the French form a "pure race" as a "myth" in itself.

Delisle said, in an interview, that she almost never reads *Le Devoir* today because it's "incredibly boring and very patronizing," and does not feel qualified to offer an opinion on whether it has a racist tone today.

She thinks the general atmosphere in Quebec has become more intolerant than it was in the '30s. "At least then you were not branded as a traitor if you disagreed with Groulx. In the '90s, dissent is more difficult because there are so many taboos. Certain things can't even be discussed."

She is troubled by the attitude in Quebec today to those who are not French-Canadian. The government term "cultural communities" to describe anyone who is not French-Canadian she finds "patronizing." The division of a society between majority and minorities is not acceptable to Delisle.

LET THERE BE LIGHT

Rosh Hashana, the Jewish New Year, begins at sundown this Sunday (September 27th). It marks the 5,753rd year since G-d decreed "Let there be light."

But light is more than a physical entity. The Shabbat and festival candles which Jewish women and their daughters (age 3 and over) light are a spiritual experience. They lift the soul, warm the home, enhance family values and keep us in touch with traditions that go back to creation.

This Rosh Hashanah "let there be light" in your home. Make the commitment to start the time-honoured tradition of lighting candles at the proper time with the appropriate blessings. And keep the flame burning all year by lighting candles at the onset of each Shabbat and festival.

See what it does for you, for your family, for your children, loved ones and friends.

See how one brief moment can affect your life throughout the year. Return the coupon below today and we'll gladly send you a free instruction booklet listing candle-lighting times for the entire year.

And if you're among the first 150 women to respond with a commitment to start lighting candles, we'll provide you with a starter's kit (consisting of a set of candle holders and a year's supply of candles) as our gift. It's our way of wishing you a good and peaceful New Year.

Use the convenient chart below. It provides the proper times (for the Toronto area) and blessings for the High Holiday season.

	DATE	FESTIVAL	BLESS.	TIME
A	Sun. Eve Sept. 27	1st Eve of Rosh Hashana	1 & 5	6:47
C	Fri. Eve Oct. 2	Eve of Shabbat Shuva	4	7:37
C	Fri. Eve Oct. 9	Eve of Shabbat	4	6:26
B	Mon. Eve Oct. 12	2nd Eve of Succot	3 & 5	7:22
A	Sun. Eve Oct. 18	Eve of Shmini Atzeret	3 & 5	6:11

Special Instructions

A If lighting after sunset, light only from pre-existing flame.
B Do not light befor the time indicated. Light only from pre-existing flame.
C Do not light after the time indicated.

A pre-existing flame is a flame burning continuosly since the onset of a festival, such as a pilot light, gas or candle flame.

BLESSINGS

1 Bo-ruch A-toh Ado-noi E-lo-hei-nu Me-lech Ho-olom A-sher Ki-de-sha-nu Be-mits-vo-tov Vi-tzi-vonu Le-had-lik Ner Shel Yom Ha-zi-ko-ron.

2 Bo-ruch A-toh Ado-noi E-lo-hei-nu Me-lech Ho-olom A-sher Ki-de-sha-nu Be-mits-vo-tov Vi-tzi-vonu Le-had-lik Ner Shel Yom Ha-ki-purim.

3 Bo-ruch A-toh Ado-noi E-lo-hei-nu Me-lech Ho-olom A-sher Ki-de-sha-nu Be-mits-vo-tov Vi-tzi-vonu Le-had-lik Ner Shel Yom Tov.

4 Bo-ruch A-toh Ado-noi E-lo-hei-nu Me-lech Ho-olom A-sher Ki-de-sha-nu Be-mits-vo-tov Vi-tzi-vonu Le-had-lik Ner Shel Shabbat.

5 Bo-ruch A-toh Ado-noi E-lo-hei-nu Me-lech Ho-olom She-heh-che-yoh-nu Vi-ki-ye-mo-nu Ve-he-ge-o-nu Liz-man Ha-zeh.

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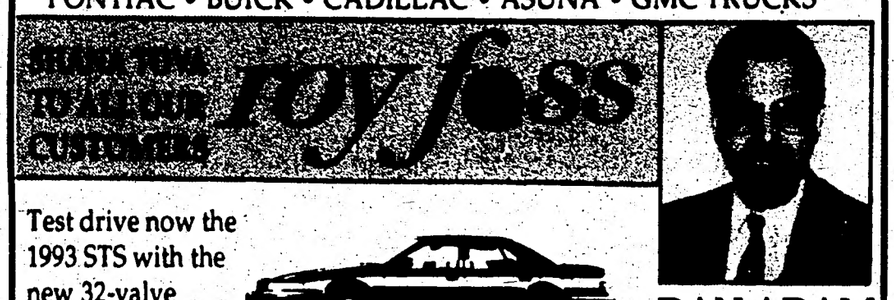

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Organizations and People

Tennis tourney set to expand

By PAUL LUNGEN

TORONTO —

The Chai Memorial Annual Tennis Tournament in memory of Henry Amar continued to expand its format this year, with a women's event and brothers' doubles competition added to the regular events.

Edith Benchetrit was crowned ladies' winner when her opponent Alice Bensimon suffered an injury while in doubles action Orna Zeitoun and Carol Shriqui posted 6-4 and 6-3 scores on the way to a straight set victory over Nina Kesslassi and Laurence Attias.

In brothers' doubles action, Alan and Sam Small took two sets to dispatch Mark and Maurice Amar by scores of 6-3 and 6-2.

For an estimated 250 spectators on hand for finals events, it must have looked like deja vu all over again as last year's men's singles finalists, Alan Tameshtit and Shouki Halfon, tangled again.

Last year's winner, Halfon, jumped into a 6-3 first set lead, but Tameshtit took a measure of revenge by winning the next two sets by scores of 6-3 and 6-4. In 1991, Halfon defeated Tameshtit 6-2, 6-1.

In other events, Alan and Sam Small captured the men's doubles event with a 6-3 and 6-2 win over Claude Zeitoun and Jody Schwartz while Isaac and Sam Oziel took the father and son event, 3-6, 6-1, 6-2 over Amram and Michael Benarroch.

The Chai tourney is held in honor of the late Henry Amar, who was only 18 when he died of brain cancer. Henry was an avid tennis player and he had been a provincially-ranked soccer player who made the Canadian national team in his age group.

The tournament was developed by his father, Ralph, in conjunction with the members of the Petah Tikvah Anshe Castilla Synagogue. Over 100 athletes took part in this year's event.

Participating in the trophy presentation ceremonies were: Isaac Oziel, tournament technical director, Ralph Amar, Joe Elmaleh, president of the synagogue, Henry Amar, the late athlete's uncle, and Patrick Assaraf.

Trophies to ladies' singles and doubles champions, in memory of the late Estrella Benaim, were presented by Esther Berdugo, Anita Benarroch and Estrella Benaim, the late woman's sister-in-law.

Men's single champion, Alan Tameshit (left), is presented his trophy by Joe Elmaleh of Petah Tikvah Anshe Castilla Synagogue.

Israeli hockey players take their first steps to winter Olympics

TORONTO —

Israeli hockey players are gearing up for a tournament in November that could see the country's fledgling national team take a step towards participating in the next winter Olympic Games.

The qualification tournament will be held from Nov. 6-8 in Ankara, Turkey, and will pit Israel against its Mediterranean neighbors, Greece and Turkey.

The winner will advance to the International Ice Hockey Federation's C pool tournament, scheduled for Slovenia next March. The winner of the C division will advance to the 1994 Winter Olympics in Lillehammer, Norway, says Paul Shindman, head of Israel's Ice Hockey and Figure Skating Association (IIHFSA).

Gideon Lee, the Toronto-based coach of the Israeli national team, says he is hoping to arrange a preparatory camp in Ankara for the week before the tournament. An early trip to Turkey is necessary because Israel doesn't have a large enough rink to accommodate the entire team on the ice at once, he said.

Lee is asking Canadians supporters to help finance the venture.

Despite the problems of preparing for the tournament, Lee said the Israeli team should be improved over the contingent that finished fourth out of six in a C pool tournament last spring in South Africa. (They defeated Turkey 8-2 but lost 7-4 to Greece.)

Several Russian olim who were inelgible for that tournament figure to line up for the Israelis in Ankara, Shindman said. They include centres Benny Shapiro and Boris Nogik, defenceman Sasha Stoller and goalies Boris Amroman and Max Logovinsky.

Lee said he expects a 30 percent changeover in the team from the squad he iced in South Africa, but he is stilling looking for a big defenceman (who isn't?) with Israeli citizenship to help round out the team.

Lee and Shindman represented Israel at recent IIHF meetings in Berlin where the tournament was announced.

Canadians interested in helping Team Israel can purchase official team sweaters by contacting Lee at (416) 223-5156. Contributions can also be sent to the IIHFSA at P.O. Box 23510, Tel Aviv, Israel, 61231 or through Lee.

— P.L.

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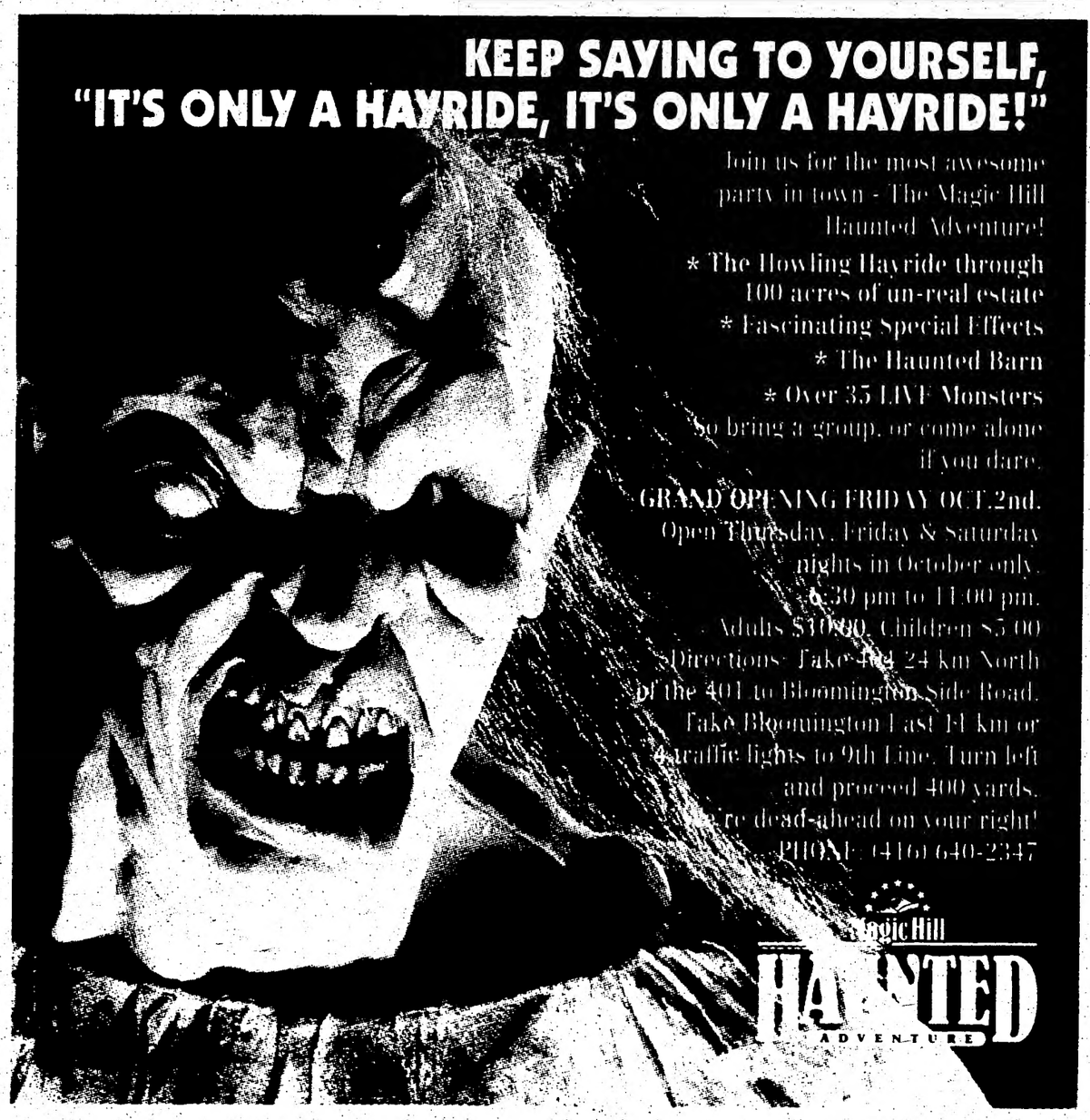
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Israel, Syria face deadline to achieve peace, says Gissin

By MAURICE LUCOW

VANCOUVER —

Both Syria and Israel are in a race against time to come up with a document of principles regarding peace in the Golan Heights, according to Col. Reanan Gissin, a spokesman for the Israel Defence Forces, who was here to launch the major gifts portion of the Federation Combined Jewish Appeal campaign.

Both countries want to achieve an agreement because of the possibility of a change in government in the United States and because of increasing pressure of fundamentalist groups in the Arab world against any move towards peace with Israel, he said.

Gissin said Bill Clinton and the Democrats are friends of Israel but if Clinton is elected he might want to give priority to domestic issues and leave the Middle East situation "on ice." If this happens, the fundamentalists could continue to marshall their forces against a peace effort.

Interviewed by *The CJN* before he spoke at a major gifts dinner for donors of $10,000 and over, Gissin said negotiations regarding the Golan are still in a "delicate stage," and Prime Minister Rabin is not prepared yet to spell out his bottom line on how the situation is to be handled.

But it's newsworthy to note, he said, that after five rounds of talks at earlier peace conferences, Syria was willing to sit down and discuss the principles of reaching an agreement.

He said the Syrians realize they have no military option and that if they go to war with Israel over the Golan they are likely to lose. He pointed out that Israeli troops are only 40 kilometres away from Syria's capital, Damascus.

As a bargaining chip for a peace treaty, including full diplomatic relations, Israel may have to relinquish some territory in the Golan, including areas settled by Israelis, "but we have not reached that stage yet and we're waiting for the Syrians to accept the principles of negotiations. It wouldn't be wise to reveal our negotiating position to the Israeli public until we know the Syrian views. So we have to play our cards close to the vest because it's going to be a very tough negotiating game."

The IDF colonel pointed out that the current arrangement, by which Israel controls the Heights and returned Kuneitra to the Syrians, was recommended by the U.S. joint chiefs of staff to the U.S. secretary of state in June of 1967 as a means of securing Israel's borders, because when the Syrians controlled the area, it was an obstacle to peace, whereas under Israel's control, this was an obstacle to war.

He said Syria has honored the agreement and the border on the Golan "is the quietest we've had with any of our Arab neighbors . . . Syria is the most reliable tenant we've ever had."

Col. Reanan Gissin

He pointed out that in 1982, while the Israelis fought the Syrians in a 72-hour long battle in the Bekaa, there was not a single shot fired from the Syrian part of the Golan, only 30 km. away, nor was even one tank sent to help the Syrians.

But before Israel makes any concessions on Golan land being farmed by some 15,000 Jewish settlers, Rabin has stated he wants an iron-clad security agreement, with clearly delineated borders. "We have not reached the stage," Gissin continued, "where we say we'll uproot the settlers or change the status of the settlements. We want to leave that for negotiation."

But he conceded it's a possibility that there will have to be "compromises" on territory, in accordance with United Nations Resolution 242.

He said negotiations will have to proceed step by step, because the Syrians will have a hard time explaining to their population why after so many years of hostility, President Assad wants to make a deal with Israel.

As for the Israeli settlers, Gissin said that even now Jewish farmers are working some land on Syrian territory, in accordance with arrangements made with the Syrian government and he said the precedent is there for a similar arrangement for other farm land.

Turning to the situation in the Gaza and Judea and Samaria, Gissin said in talks he has had at past peace conferences with Palestinian delegates, he was told that the Palestinians realize they can't stop immigration to Israel.

One Arab delegate told him in Washington that the Palestinians will adopt a new policy: they'll follow the lead of the Jews "and take what we can get." They will try to emulate Israel's model of creating a state by developing a Palestinian diaspora to support them. "We've been acting like Arabs for 43 years," Gissin was told, "now, in the 44th year since the creation of your state we'll copy what you did."

Gissin said that Palestinians understand they can't accomplish anything in the forseeable future by using the military option and will have to settle for Israel's offer of self-determination in their own territories. They'll try to drive a wedge in Israeli public opinion where it is divided — such as freezing settlements in the territories — but it's unlikely to work.

The Palestinians are dominated by honor and by fear. "If we can manipulate these two elements in equal doses, going easier on the fear but giving them some leeway for respect, we can do business with them," Gissin said. But Gissin added "we have no intention of going to bed with them, nor will they let us."

Nissin also opened the Federation campaign in Edmonton the day before and reported it was successful.

Dr. Gary Romalis, the Vancouver campaign chairman, presided at the Vancouver dinner. Gerry Halbert, United Israel Appeal president, was in attendance.

Montreal CJA holds telethon

By RACHEL ALKALLAY

MONTREAL —

Twelve hundred volunteers turned out for the Combined Jewish Appeal's Super Sunday to canvass by telephone 20,000 households in the Jewish community on the CJA list.

CJA is the campaign arm of Federation CJA.

The 12-hour effort raised over $1 million for Jewish schools, Services to the elderly, aid to the poor in Montreal, youth programs and the resettlement of Ethiopian and Russian Jews in Israel, which have been identified as priorities of this year's campaign.

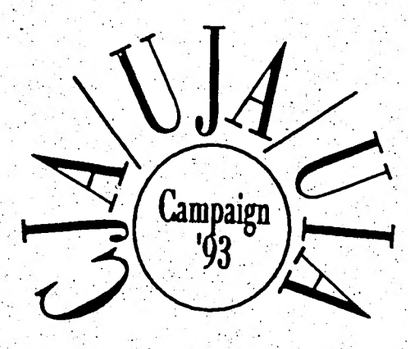
Super Sunday co-chairmen Jeff Mandel and Laurie Rosenthal had been planning the event since January, with the help of hundreds of campaign volunteers and professionals.

Super Sunday was expected to be entirely self-financing for the first time, with contributions of more than 400 sponsors covering costs, including the 200 phones and the 100 door prizes given out during the day.

Many people added a donation of food at the door, to be distributed among Jewish poor, in addition to giving their time. All campaign staff volunteered several hours during the day.

Every telephone volunteer was given a 25-minute training session before making calls.

This year marks the first time the training sessions were completely bilingual, said co-chairman Mandel, in the midst of responding to dozens of questions communicated through walkie-talkie.



Seven-year-old Richard Scott was busy blowing up Super Sunday balloons in a rainbow of colors, while sister Emily, 9, helped with stuffing envelopes.

Members of the March of the Living mission were out in force on the phones, along with Campus Division members, who were canvassing college and university-age students. Dahna Goldstein, 18, working as a table supervisor, said "students understand each other's needs" and relate better with each other.

Senior citizens in their 80s called in English alongside 120 members of the Sepharade Division, working in French.

Cote St. Luc Mayor Bernard Lang took on the telephone. He reminisced that in the early '60s, cards for two dollars were canvassed, but, nurtured carefully over the years, these donors eventually were able to give generous gifts to the community.

CJA campaign director Danyael Cantor attributed the remarkable 25.4 per cent increase in pledges to "making a heartfelt effort with every card — making each donation a quality donation."

This year's campaign theme, Promises to Keep, is accentuated by the marketing plan effected in the weeks before Super Sunday, and in the on-the-spot training given.

Shirley Retter and Rabbi Reuben Poupko, vice-chairmen of this year's Super Sunday, were busy directing volunteers working on all five floors of Cummings House during the 12-hour blitz. The buzz of activity continued throughout the day, with over 8,500 households reached of the 20,000 targeted.

Volunteer Charlotte Libman voiced the general feeling "that once you're involved with the community, you're hooked."

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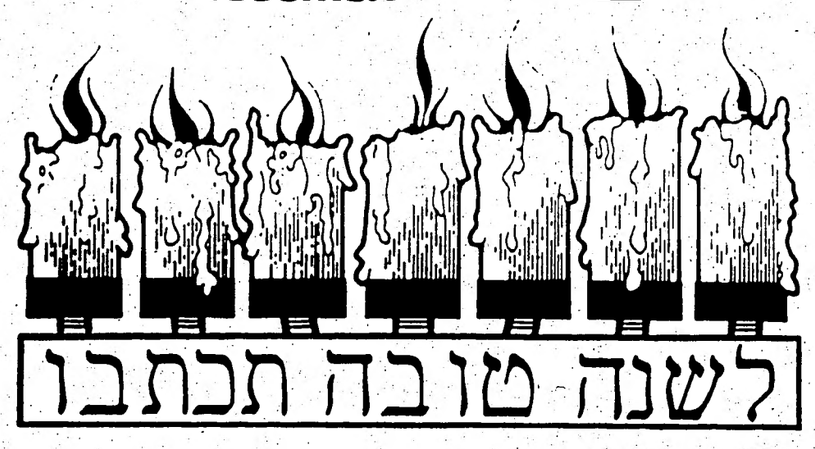

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Organizations and People

From business wear to knit wear, Salon Femme supplies fashions for larger-size women.

A fashion show by Salon Femme

When Karen Blume, owner of Salon Femme, decided to use real women instead of professional models for her upcoming fashion presentation, she had no idea of the incredible response she would get.

"We received over 500 phone calls. Women were calling from as far away as Victoria, British Columbia and St. John's, Newfoundland.

"I guess we really hit a nerve I have always known that being larger does not mean you are not beautiful but it was refreshing to learn how many large-size women are so confident and proud," Blume says.

The Salon Femme boutique specializes in designer fashions for women from size 16 to 26.

The model search was conducted to find approximately 12 models, who wear between dress size 16 and 26, to appear in Salon Femme's fall fashion presentation. One model would also be selected to appear in a photo layout.

After the appearance of the Call For Entry there was a flood of phone calls. Extra staff had to be hired to handle the phones and the two afternoons designated to interview candidates were soon fully booked. Three additional days had to be set aside for appointments.

"I am very pleased with the responses, not just because we have fabulous models to appear in our show, but also because the beautiful applicants we met prove that women don't have to be a size eight to be considered attractive," Blume points out.

The exciting results of the model search will be seen on Sept. 23 when the 12 models will be featured in Salon Femme's fashion presentation.

Blume will host this evening to highlight the best of fall '92 for her clientele.

The event will take place at Salon Femme, 514 Eglinton Ave W. (west of Avenue Road) with hor d'oeuvres served at 6:30 p.m. and the fashion presentation at 7 p.m.

This teal and black cocktail suit is an example of Salon Femme's evening wear.

kitchen table

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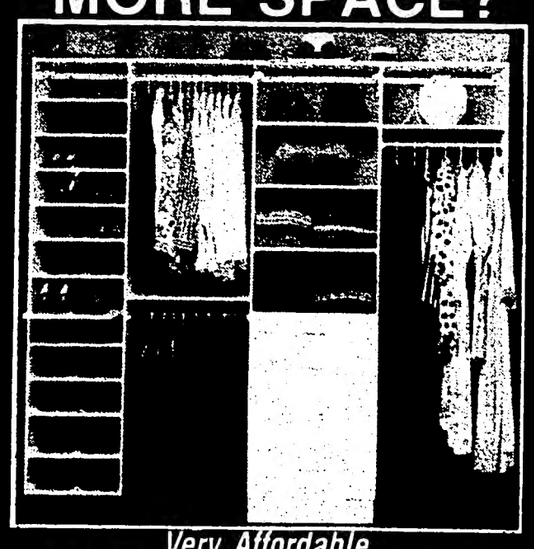

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Israel's first female rabbi asks 'why not' instead of 'why'

By ELIE KAUNFER

JERUSALEM (JTA) —

Rabbi Naamah Kelman seemed destined to marry a rabbi, not become one.

Although she grew up in a family of rabbis, Rabbi Kelman thought until recently that becoming a rabbi in Israel was not a career option for her.

But on July 23, at the Hebrew Union College-Jewish Institute of Religion in Jerusalem, Naamah Kelman became Rabbi Naamah Kelman, making her the first female rabbi to be ordained in Israel.

"I'm fulfilling a professional and personal dream," she said. "It's overwhelmingly fulfilling — and also tiring."

Fulfilling the dream did not come easily for the 37-year-old New York native. Rabbi Kelman, who attended an Orthodox Jewish high school, did not grow up in an environment that encouraged women to become rabbis.

Her father, the late Rabbi Wolfe Kelman, executive vice-president of the Conservative branch's Rabbinical Assembly for 38 years, steered his daughter toward Jewish education (Her uncle is Rabbi Joseph Kelman of Beth Emeth Bais Yehuda Synagogue in Toronto). But he taught her that the closest she would ever get to becoming a rabbi was marrying one.

Rabbi Kelman did have some pioneering feminist blood in her, however. Her maternal grandmother was one of the first women to finish Ohio State Law School in 1907.

But Rabbi Kelman, who did not know her grandmother, said she was first introduced to Jewish feminism as a freshman at Northwestern University.

"I was very much influenced by my Hillel rabbi," said Rabbi Kelman, who is now the mother of three children. "He encouraged me to go to the first Jewish Feminist Conference in 1973, gave me my first aliyah (call to the Torah), and persuaded me to lead services."

But despite her college activism, Rabbi Kelman had no plans to become a rabbi when she moved to Israel in the late '70s. She said she first seriously considered the idea in 1985, after Amy Eilberg became the first Conservative female rabbi in America.

Rabbi Kelman, who was then working at a community centre in Jerusalem, decided to apply to both the Conservative and the Reform rabbinical programs in Israel in 1986. But the Conservative movement in Israel had decided not to ordain women (and still does not). Rabbi Kelman was accepted at HUC in Jerusalem.

"I was very disappointed when I was rejected by the Israeli Conservative movement," Rabbi Kelman said. "But I felt that the important battle is to change Israeli society's view, not fight my own institution."

So Rabbi Kelman affiliated herself with the Reform movement. Rabbi Kelman did not consider the switch a major break from tradition, however.

"It was not a big deal," Rabbi Kelman said. "The Israeli Reform movement is different than the one in the United States. Services are in Hebrew, there are more classical Jewish texts, and people keep kosher."

Rabbi Kelman was not the first in her family to switch from Conservative to Reform. In 1985, her brother, Rabbi Levi Weiman-Kelman, founded Kol Haneshama, a "Neo-Hasidic" Reform synagogue in Jerusalem. Membership has since grown to 300 families, consisting mostly of American olim.

Rabbi Kelman is now a member of her brother's synagogue. For now, she will continue her full-time work as a teacher and educational adviser at the North American Federation of Temple Youth in Israel, a Reform youth group. But Rabbi Kelman hopes some day to have a pulpit of her own.

"Right now it is not practical," she said. "It will take Israeli society some time to adjust to a woman leading services."

Indeed, Rabbi Kelman has already received negative feedback from Orthodox Israelis. Less than a week after Rabbi Kelman was ordained, a letter to the editor objecting to female rabbis appeared in Kol Ha-Ir, a weekly paper in Jerusalem.

In addition, a talk show host on a religious radio station emphasized that Rabbi Kelman was a "rabbi" rather than a "rav," which Rabbi Kelman said implied that her ordination was not legitimate.

"The only objections I have heard were from the Orthodox world, but I expected that," she said. "I don't think the people from my Orthodox high school would be proud."

But Rabbi Kelman also said it could have been worse.

"I got off easy compared to Shulamit Aloni," she said, referring to the numerous attacks the religious parties have directed against the newly appointed education minister.

And Rabbi Kelman said she has received much positive feedback from Israelis who are not Orthodox.

"More and more they are accepting the Israeli Progressive Movement and its decision to ordain women rabbis," she said. "There is a changing political environment, and their acceptance is definitely related to the switch in the wind."

"There is a consensus to ordain women now," said Amy Lederhendler, chairperson of the Committee on the Status of Women in the Israeli Conservative Movement.

In the meantime, Rabbi Kelman said that she and the other graduating female rabbis — a second woman, Maya Leibowic, will try to make things easier for women who are considering entering the rabbinate in Israel.

"More and more woman are asking 'why not?' instead of "why?' when they think about becoming a rabbi," she said. "It just goes to show that if you persevere, you succeed."

BB provides aid to Bosnia

TORONTO —

B'nai Brith Canada (BBC) has collected 300 bags of apparel to complete its clothing drive in aid of victims of the civil war raging in Bosnia-Herzegovina.

At an average of 30 lbs. per bag, about 9,000 lbs. of clothing were dropped off at BBC's north Toronto offices, B'nai Brith spokesman Paul Marcus said.

The clothing will be sent to Bosnia through Global Ed-Med Supplies (GEMS), a Canadian relief organization.

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Organizations and People

Soviet immigrants get taste of Toronto during bus tour

TORONTO —

Forty recently-arrived newcomers from the former Soviet Union were treated to a day-long tour of Toronto tourist spots earlier this month. Viktor Rodos, a Russian-born tour guide who works locally, donated his services to guide the group.

This was the second Toronto tour this summer planned by the Community Integration Program. (C.I.P.) C.I.P. is a joint project of the Jewish Federation of Greater Toronto and the Jewish Community Centre.

The newcomers were interested to see the sights of their new city and to learn about its history and about the specific history and geography of the Jewish community. They were very appreciative to have had the opportunity to go on the tour. Future tours are planned.

Spots of general and Jewish interest were included in the itinerary. The tour bus departed from the North Y at 9:15 a.m. Following a drive through Forest Hill village, the bus stopped at the Casa Loma. Rodos told them the story of the castle and the bus then proceeded to Yorkville, where the site of the first Mount Sinai Hospital on Yorkville Avenue was pointed out.

The next stop was at the Ontario Legislature. The group went inside for a brief tour. This included the legislative chambers, although the House was not sitting. A second opportunity for participants to get off the bus was at the Sculpture Garden on King Street West, followed by a tour of the resource centre at George Brown College.

En route to a picnic lunch at Nathan Phillips Square, Rodos pointed out historical points of Jewish interest around Spadina Avenue and Kensington. During lunch, the "tourists" sat around the fountain at City Hall.

The bus then swung down to Harbourfront and Queen's Quay before heading back up north to the JCC. On the way back, Rodos pointed out where different ethnic communities in Toronto live. Several synagogues, including Beth Tzdec, Holy Blossom and Beth Sholom, were noted.

C.I.P.'s mandate is to address the integration needs of newly arrived Russian immigrants with the participation of community organizations, families and individuals. The utimate goal of C.I.P. is to facilitate the newcomers to live meaningful Jewish lives in their new home in Canada.

For more information, call C.I.P. Director Trudy Shecter at 631-5680.

Corrections

There were errors in two recipes that appeared in the September 17 food pages in *The CJN*.

In the Fruit Crisp recipe, use ¼ tsp. cinnamon, not ¼ lb. In the recipe for Crusty Potato Topped Chicken Breasts, add 4 tbsp. Dijon mustard to the ingredients, and use only 1 clove of crushed garlic.

We regret the errors.

Hyper Hyper houses Canadian designers

Toronto Hyper Hyper is quickly becoming a choice location for up-coming Canadian designers. Several hot new designers have recently moved into this new retail venture.

Formerly a custom design operation, Something Funnee . . . has opened their first store in Toronto Hyper Hyper. The collection of women's dresses, evening wear, jackets, and outerwear is designed by Mila Kozlov. The Something Funnee . . . store in Toronto Hyper Hyper is the first retail location for Kozlov and partners Stacy Jones, Donna Hanes, and Janina Burret.

The store will offer comfortable colorful baby doll and full length dresses, co-ordinating dresses and swing coats, raincoats, and wool coats. A selection of evening wear will also be shown.

"We will still make use of my custom experience," says Kozlov, "each piece will be produced in a variety of fabrics, and we will customize a piece if the client has a fabric preference. Most importantly, we will only produce a small quantity — up to 3 — of each piece in each fabric. Our customers won't see 20 people out there wearing the same outfit."

Prices range from $70 to $250.

Funky Club Wear

For the past 5 years Tomiyo Tomihiro and Anita Bacic have been producing a line of clothing for custom fitting. Offering personal consultation, the two brought their collection of evening and club wear to the client's home where they helped her select the pieces that suited her shape and style. This month their T & A collection joins the lineup at Toronto Hyper Hyper.

The club wear is both elegant and funky, including bustier tops, Marilyn Monroe style halter tops, wrap pants and more in a selection of printed florals, solids, and gold embroidered fabrics.

"We have combined a '40s look with '90s fabrics," says Bacic.

Price range from $25 to $250.

Handicapped Costume Jewelry

A graduate of the Jewelry Arts Program at George Brown College in Toronto, Patti Weinberg spent five years designing fine jewelry for Scarlett Jewel Salon. While working with precious and semi-precious gemstones to create pieces starting at $2,000, Patti began experimenting with costume jewelry in a variety of clay-like materials.

The results is Raw Designs, a collection of handsculpted jewelry, which is now available in Toronto Hyper Hyper.

The upscale costume jewelry incorporates limited edition antique and Venetian glass beads, antique crystal imported from Austria and Czechoslovakia, and more for a unique selection of neckpieces, earrings, and brooches.

Prices start at $30.

Reinventing The Shoe

Anastasia and Steve Rude, the designers behind the As Rude As... shoe boutique in Toronto Hyper Hyper, say "if the shoe fits . . . paint it." Their collection of wildly colorful air-brushed shoes, bags and some outerwear, says it all. The painted motifs include everything from graffiti and spiders to Dali images.

Prices range from $75 to $90.

Toronto Hyper Hyper, at 128 Peter Street, is open Monday, Tuesday, Wednesday and Saturday from 11 a.m. to 6.00 p.m., Thursday and Friday from 11 a.m. to 8 p.m. For information call 408-4226.

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"World Through My Window" (an ideal gift for the High Holy Day season) is now available in Jewish bookstores, Synagogue/Sisterhood Judaica shops, and from the Adath Israel Synagogue, 37 Southbourne Ave., Downsview, Ont. M3H 1A4. Tel: 635-5340. Cost: $24.95 + G.S.T.

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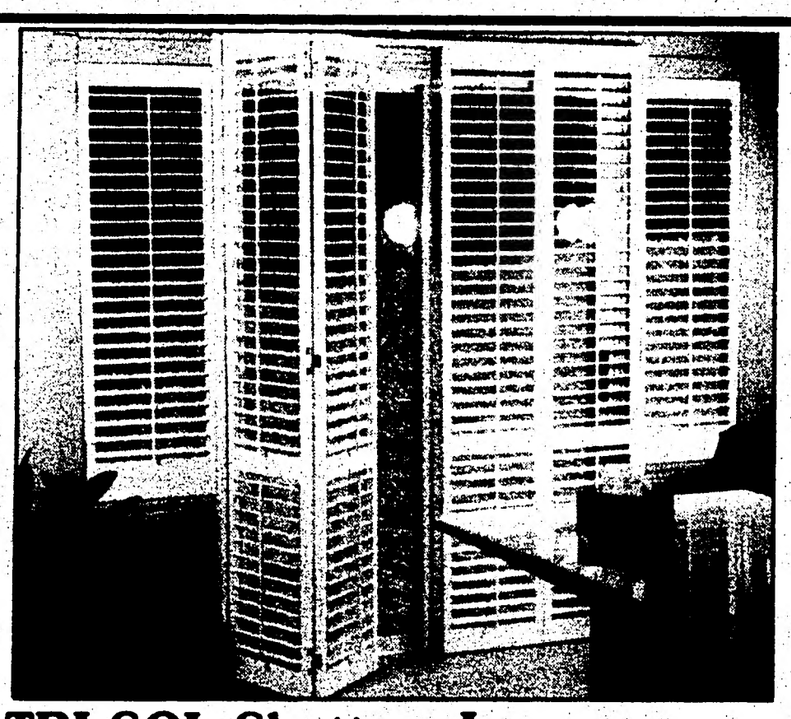
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Organizations and People

Co-ordinating is Original Imports' specialty

Ruthie Lanys

By CYNTHIA GASNER

Ask Ruthie (Ray) Lanys, the owner of Original Imports at 3091 Bathurst St., what she would like to do if she had one wish and she will be quick to tell you that she is already doing it.

"I found my niche in life accidentally — and loving every minute of it," says the tall, slim red-head, who looks like a fashion model.

Widowed in her mid-40s 12 years ago, Lanys, a homemaker with two teenage children and no business experience, was offered a partnership in Original Imports where she would shop occasionally.

"Although I knew nothing about the fashion business, I nevertheless decided to try it — you could say I had a compulsion to try. It must have been fate because it turned out to be my forte — everything I love to do — to be around people and clothing."

From the very beginning, says Lanys, she set a standard. "I decided that I wanted to treat my clients the way I wanted to be treated and I built a reputation on a warm, friendly and sincere atmosphere and it has worked. Every member of our staff is expected to be courteous, sincere and honest."

Banker's grey

A specialty at Original Imports, says Lanys, is co-ordinating wardrobes, anything from size 6 to 20.

Interviewed in her shop, which has large comfortable couches in a warm home-like armosphere, Lanys says that she concentrates on classic elegance "things that don't go out of style. I call this investment clothing."

Reflecting on changes in the fashion industry over the last decade, Lanys says that when she first opened her shop, fashion was set by the industry.

"Women were intimidated to follow. Now women are liberated and they are secure enough to make their own statements. For instance, with hemlines, the fashion pundits are trying to coerce women into longer lengths, which is fine. However, because she now has choices, the length that is proper is the length that looks best on her."

And what will we see this fall and winter? Lanys says that banker's grey is dominating the scene but it is accentuated with red, green, yellow and purple — a very popular color for the coming season.

"This fall is particularly exciting," she notes, "because there is such a great variety of colors and styles." She believes that during a recession "people need a psychological lift and they select brighter colors. And prices are levelling off — they haven't gone down, nor have they increased."

Watching Lanys in her shop where her staff of eight have become an extended family, the fashion-conscious owner who has a wonderful sense of humor (Lanys now is the sole owner), is just where she belongs.

Original Imports is showing a lot of bright colors this fall.

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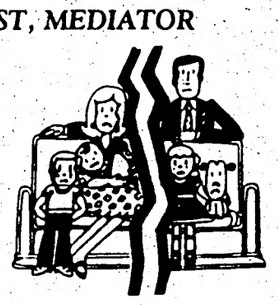

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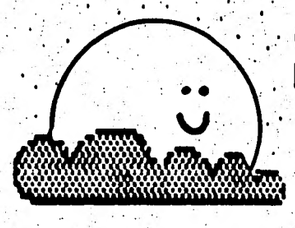

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Cuban Jews still struggling to survive despite new era

By MICHAEL S. ARNOLD

HAVANA, Cuba (JTA) —

Moises Asis, vice president of Cuba's B'nai B'rith and the only Hebrew teacher in Havana, jokes about the hard times Cuba's Jewish community is experiencing along with the rest of the island's population.

"In Jerusalem there's more transport on Shabbat than in Havana on any day," he says with a sarcastic laugh.

Asis is one of nearly 1,000 Jews remaining in communist Cuba. Once a thriving community, most of Cuba's approximately 15,000 Jews fled to Miami soon after Fidel Castro took power in 1959 and nationalized their businesses and religious schools.

Now the Jewish community is growing again. Asis said that nearly 100 new members have joined the community since last October, when the Cuban government repealed laws barring religious believers from joining the Communist Party, earning advanced degrees in subjects such as political science and sociology and holding many high-level jobs.

"Until a little while ago, to be Jewish or any other religion was almost a sin," said Asis, a lawyer and hypnotherapist who works for the Ministry of Agriculture. "Those that have gotten to high positions are those that have distanced themselves from the community."

Since restrictions on believers were relaxed at the Fourth Communist Party Congress in October 1991, Asis said, many Jewish communists are seeking out their spiritual roots. "If the religious can enter the party, enter in power, it means that every other right is open to them," Asis said.

A foreshadowing of the regime's more relaxed attitude toward religious groups came in April 1991, when Cuba's Jews were allowed to celebrate Israel's Independence Day for the first time in more than twenty years. "Even Fidel Castro speaks of the Bible now," Asis said.

Few in the Jewish community speak of the Bible, however, primarily because few are familiar with their own culture. Asis, who teaches at the Patronato de la Casa community center, in one of Havana's four synagogues, has only 31 students for his classes in Hebrew and Judaism.

Adela Dworin, the community center's executive secretary, confirmed that many members of the community have lost touch with their heritage. "We have 2,000 books in Yiddish but no readers," she told a group of Canadian Jews visiting the centre's library.

According to Luis Sklars, president of Havana's B'nai B'rith, the roots of Cuba's Jewish community were laid 500 years ago when Sephardic Jews fleeing the Spanish Inquisition first came to the island. The community grew rapidly between 1920 and 1940 when waves of Jews, among them Sklars' parents, arrived in Cuba fleeing Eastern Europe.

"Most planned to go to the United States but it was difficult to get a visa. Most thought they would be here only a short time," Dworin explained.

She estimated that 90 percent of the Jews who remained in Cuba after the revolution have intermarried. In an officially atheist country, however, many of the non-Jewish spouses are curious to attend community festivals, Dworin said.

Dworin conducts an unofficial census of the Jewish community every Passover, when they must come to the community centre with their ration books to get supplies of kosher food. "We know there's about 1,000 gastronomic Jews" who come for wine and matzah sent from Canada and Mexico, she said.

A combination of such aid from abroad and ingenuity allows Havana's Jews to mitigate the material deprivations that hit them as hard as the rest of Cuban society. "Now there's a lack of bread, so we use matzah all year round," Dworin said.

Mexico also occasionally sends rabbis to Havana, where the community has no permanent religious leader. "It's difficult to get a rabbi to come from the exterior for Cuban pesos," Dworin said.

Asis also has visited the United States several times. Last winter he traveled around the country speaking on Havana's Jews while a guest of the University of Miami.

While he was shunned by many of Miami's Jews as a communist, he received a cool reception in more liberal areas of the country for criticizing the Cuban government. "The left," says Asis, "is very fanatic about Cuba. When one is outside one idealizes things."

Asis and the rest of Havana's Jewish community cannot afford that luxury. His immediate goal is "to survive, as a Cuban, not as a Jew — in these so difficult times."

* * *

Michael Arnold, a graduate student in journalism at the University of California, Berkeley, recently visited Cuba.

Shpeelers Dry entertaining with Yiddish folk songs

By BEN ROSE

TORONTO —

The Yiddish music you hear floating out the windows of 38 Avenal Dr. near Beth Tzedec Synagogue is going on the road.

The Shpeelers Dry, who play Yiddish folk songs to make you laugh and cry, made their debut recently at Baycrest Home for the Aged, under sponsorship of Metro Toronto Lodge, B'nai Brith.

The group is composed of Gurian Hyman, 67, son of the founder of Hyman's Book Store, two sons-in-law, Les Train and Marty Zatzman, both 38, and Les Aaron, 28. Avi Hyman, 28, Gurian's son, is manager.

A retired pharmacist, Gurian Hyman said their Avenal Drive home has always been the scene for music parties, and the idea for Shpeelers Dry came out of his love for Yiddish music.

It's certainly a varied group, comprising Train, a dentist, Zatzman, a computer marketer and Aaron, the president of Rae-Win Construction Ltd. by day, and a stand-up comedian and singer. Gurian Hyman plays keyboard, Train clarinet and halil, an Israeli recorder, Zatzman guitar and Aaron is the vocalist.

Though he does not speak Yiddish, Aaron has fallen in love with the flavor and melodies of the songs researched by Gurian Hyman, whose father, Ben Zion, gave him books on Yiddish music.

Zatzman, who hails from Halifax, is a rock and soul musician from away back and this is his first foray into "Jewish soul music."

Many of the songs in their repertoire were popular at the turn of the century in Russia and Poland. In the case of some, their music has been used, to new lyrics, in defiant songs of the Holocaust.

Gurian Hyman has combined the two different musical arrangements of *Yosl Ber* by Itzik Manger, the Russian poet murdered by Stalin. *Yosl Ber* is a jolly number Shpeelers Dry uses to get the audience in the right frame of mind.

Then follows *De Verbe* (Willow Tree) by Chaim Bialik, sung to a waltz rhythm. Their repertoire includes four numbers composed by Gurian Hyman to the poetry of Toronto writer Simcha Simchovich including *Frelig is er Veld* (Spring is Everywhere) and *As the Rabbi Dances.*

On a more familiar front, the favorites *Under the Green Tree, Tayre Malka, Donna Donna, Ov Avram* and *Yiddle mit der Fiddle* are part of the repertoire.

For more information about Shpeelers Dry call Avi Hyman, 781-5017.

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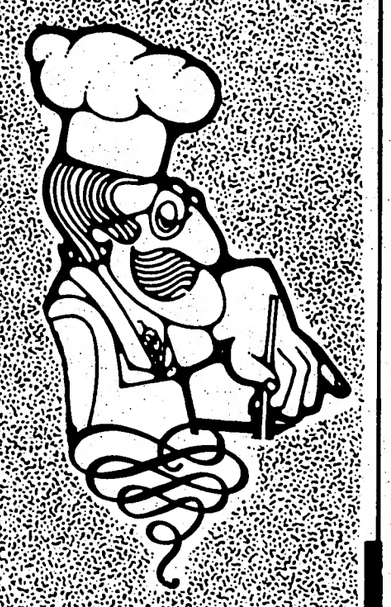

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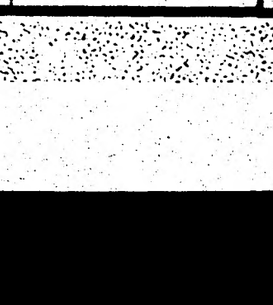

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Aleph-bet comes alive with calligraphers

By RON CSILLAG

TORONTO —

There is something about Hebrew letters that makes them especially beautiful when rendered stylistically. Three Toronto artists now exhibiting at Beth Tzedec Congregation's rotunda gallery show how the aleph-bet can go beyond the written word to become a pure art form.

The loosely-knit group of three, all master calligraphers, have created a showing of 17 works representing the unusual, sometimes mystical but always alluring characteristics of the Hebrew alphabet.

Artists Laya Crust, Suri Rosen and Ruth Stern Warzecha employ a variety of techniques to convey the power and beauty of formal Hebrew letters. In watercolor, ink, papercuts, embossing and eye-numbing micrography (the art of miniature writing), letters dance, soar, swirl and creep across the paper.

Apart from allowing natural light to stream in, Beth Tzedec's second-floor rotunda is, unfortunately, not an ideal venue for any art. One gets the feeling the area should be used for checking coats.

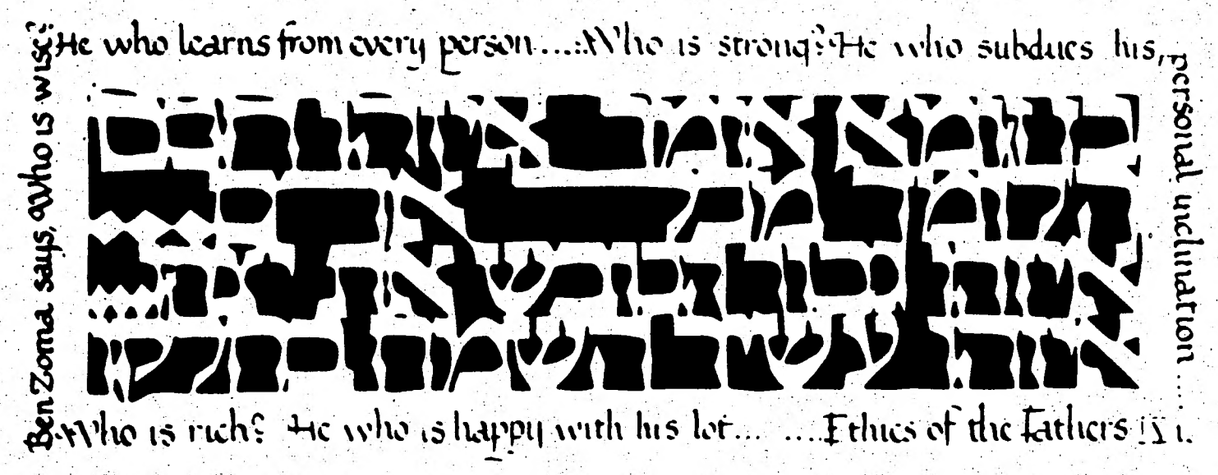
The artists, all in their 30s, are perhaps better known for their ketubot (Jewish marriage contracts). Crust studied painting and design and has completed hundreds of ketubot. Rosen, an award-winning calligrapher, has taught in Israel and Toronto and specializes in the ancient art of micrography, while Stern Warzecha is among the few modern artists who combines Hebrew lettering with the art of papercutting.

Dr. Shalom Sabar of Israel, a specialist in antique ketubot and Jewish manuscripts, opened the show last week with a talk on the golden age of ketubbah illistration in Venice.

This exhibit represents a revival in many ancient arts, both in technique and execution. Crust's *Shir Hashirim* contains the entire text of the Song of Songs rendered in watercolor and lithography, on a background of two flying doves. Stern Warzecha has painstakingly lettered the poem Adon Olam entirely in micrography (bring your glasses), while Rosen's As An Anchor uses an elaborately papercut clipper ship to illustrate a verse from the Yom Kippur liturgy portraying Jews' relationship with God as that of an anchor. All the works function on many levels, and each is captivating in its own way.

According to curator Dorion Liebgott, the show has been such a success that the shul's Helene and Reuben Dennis Museum is considering inviting other calligraphers to exhibit there.

The display continues to Oct. 30.


Ben Zoma says, Who is wise? He who learns from every person.... Who is strong? He who subdues his personal inclination....
Who is rich? He who is happy with his lot... ....Ethics of the Fathers IV:1.

Life of British Jew proves to be no picnic

BY SHELDON KIRSHNER

Warren Mitchell

You can usually depend on the BBC — British Broadcasting Corporation — for high-quality programming. *So You Think You've Got Troubles*, the adventures of a British Jew in Northern Ireland, is in that tradition.

This six-part series, which debuts on Tuesday, Sept. 29 at 9 p.m. on TVOntario, revolves around Ivan Fox, a widower and business manager who's reluctantly transferred from London to Belfast.

A lapsed Jew and confirmed atheist, Fox (Warren Mitchell) quickly discovers that he can't escape religion, especially in a sectarian city like Belfast, where Catholics and Protestants are locked in battle.

Judging by the first two episodes, *So You Think You've Got Troubles* has all the earmarks of a successful comedy-drama — a credible script, topicality and good acting.

In the first episode, Fox, a prickly fellow, groans when his boss asks him to take over the management of the company's Belfast office. He seems to think that Fox, as a Jew, will do well in Belfast. But Fox, who's five years away from retirement, compares strife-torn Belfast with the Gaza Strip, and counters that he doesn't "feel Jewish."

Fox, however, has a change of heart after his house is robbed and his girlfriend goes back to her husband.

In the final minutes of this sequence, Fox is reluctantly recruited into Belfast's small but close-knit Jewish community by George Nathan (Harry Towb), a local Jew who hates to see a fellow Jew dine alone on Friday night.

In part two, which initially unfolds at Nathan's Sabbath table, Fox patietly explains that he hasn't done "anything Jewish" in some 40 years.

All the same, Fox admits he likes chicken soup, "one of the best things about being Jewish."

Nathan recognizes that Fox is a non-practising Jew, but persists in trying to "convert" him. "Once a Jew, always a Jew."

Nathan adds, "Everyone in Belfast has to belong to something."

Yet Nathan isn't the only person who harps on religion. A militant Catholic leader urges Fox to hire Catholic workers, while Fox's Protestant foreman cracks an anti-Semitic slur when Fox shows no interest in hiring his son.

Shot on location in Belfast, *So You Think You've Got Troubles* is light, enjoyable fare, easily digested. It should go down well.

Plays focus on holiday themes

TORONTO —

The Bloor Y branch of the Jewish Community Centre is offering a series of three plays on Jewish holiday themes in its sixth annual Concerts for Kids program.

Presented by Meeting Place Theatre, the heritage play series kicks off on Sunday, Oct. 18 with *What Comes After Sukkot??* The audience will be able to follow two holiday candles, Shamush and Nachum, as they travel in the their magic Star of David space shuttle on a musical tour around the Jewish calendar year.

The series continues on Wednesday Dec. 9, Thursday Dec. 10 and Sunday Dec. 13 with *Chanukah!!* in which Shamush Candle and Nachum ner Candle lead the audience on a journey exploring the Festival of Lights.

The series concludes with two performance of the show *Purim!!* on Thursday March 4 and Sunday March 7. In this premier performance, Lemech, a singing court jester, helps Esther to save her people from certain destruction.

Tickets are $6 each for children or adults; group school rates of $4 per person are available for groups of 20 or more. To reserve group rate tickets, call Florence Marantz at 924-6211.

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Arts

Vienna Jewish history proves interesting exhibit

By MAURICE LUCOW

VANCOUVER —
A travelling visual exhibition of the history of the Jews of Vienna drew large crowds to the Jewish Community Centre here from Aug. 12 to Sept. 4. The show, titled Heritage and Mission: Jewish Vienna, was presented by the Jewish Festival of the Arts Society, a beneficiary of Vancouver's Jewish Federation.

Janice Diner-Brinley, executive director of the JFAS, reports that more than 400 attended the opening night, which featured a musical program by the Vetta String Quartet, followed by a reception.

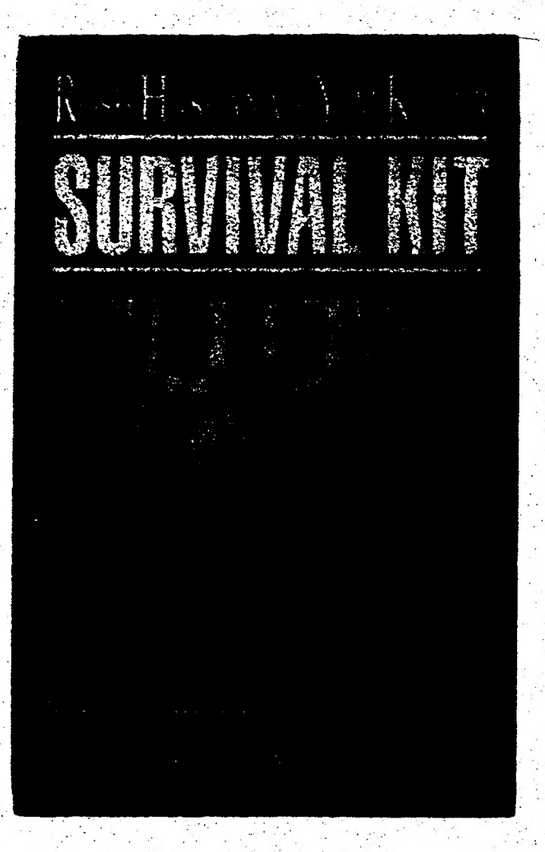
The show, organized by the Jewish Welcome Service of Vienna, has been travelling across the United States. It comprises more than 50 panels, each filled with photographs and documents which tell the sad story of the Jewish community.

Considering the shabby treatment accorded the Jews from the year 903 to the Hitler era, it's amazing that the Jews kept coming back, even after several expulsions.

Yet Theodor Herzl and Sigmund Freud came from Vienna. Authors Franz Werfel and Stefan Zweig, revolutionary Leon Trotsky and Viktor Adler, the leader of the Social Democratic Party (with which Canada's NDP is affiliated) were products of the Austrian capital. Oscar Strauss, of operetta fame, was another Viennese, as were a number of Hollywood producers, including Otto Preminger and Billy Wilder. The Rothschilds, of course, were Vienna's most famous Jewish family.

The XIVth Zionist World Congress was held in Vienna — chosen not only because this was where Herzl had lived and worked but also because Vienna's Jews had enthusiastically embraced Zionism. Anti-Jewish activities were supposed to cease during the time of the Congress but the Nazis held demonstrations and the protests deteriorated into violent riots.

In the introductory panel of the exhibition, Mayor Helmud Zilk says "no history of Vienna would be complete if it did not include an account of the city's Jewish community, which has perhaps done more than any other group within the Austrian capital to mold its cultural and intellectual life . . . Vienna owes a profound debt of gratitude to its Jewish residents. The aptest tribute to the great personalities and great achievements is never to forget them . . ."



Holiday 'survival' guide is timely

By LEILA SPEISMAN

TORONTO —
Torontonian Julius Ciss' cover illustration says it all about many people's synagogue experiences on the High Holy Day — one congregant has dozed off, one is staring at his watch, and one is looking, bewildered, at his machzor, holding it upside down.

Teacher and publisher Shimon Apisdorf has undertaken to address this less-than-perfect religious experience with *Rosh Hashanah Yom Kippur Survival Kit*, (Leviathan Press, 1992).

The book is meant to be used both as an introduction to the High Holy Days, and as an adjunct to the machzor during the services.

Several chapters are devoted to philosophical aspects of the holidays, such as the meaning of teshuvah and different perspectives on prayer. Personal reminiscences, some from the author's life, some from Holocaust literature, are used to highlight the theological impact.

An especially nice touch is found in the question and answer section, where often-asked questions, such as why must one use a shofar, as opposed to any other instrument, are answered on two levels, the basic (the ram's horn signifies the ram that took the place of Isaac as a sacrifice) and the more profound, that we must consider the sacrifices we would be willing to make for what we believe in.

Several sections are designed to be read just before certain prayers in the synagogue, to increase our understanding and appreciation of what is being recited.

While designed mainly for those who face shul on Rosh Hashanah and Yom Kippur with dread, boredom or simply ignorance, there is enough substance to interest the most religiously sophisticated.

The book is well worth the time to read it, even at this busy time of year.

Eye on Arts

A concert of Jewish music for the High Holidays will be held on Sept. 30 at noon at the Glenn Gould Studio, CBC Broadcast Centre, at the corner of John St. and Wellington.

The concert is being recorded for broadcast on CBC Stereo's Music Around Us and will be heard Oct. 4 at noon. Lorna Jackson will host the concert from the stage.

For more information call 975-6069.

* * *

The plight of four Moscow prostitutes is explored in *Stars in the Morning Sky* at the International Drama Ensemble, 25 St. Nicholas St. Suite 205 running to Oct. 11.

Russian writer Galin exposes the plight of these four women who are "cleaned off" the streets of the city for the 1980 Olympics — so they won't ruin the picture for foreigners.

Trapped in a hut in the middle of nowhere while their nation undergoes transformations, these women explore together their hopes and betrayals.

For more information and reservations call 966-1522.

* * *

The Ontario Arts Council (OAC) has released a new edition of the *Guide to Grants*. The publication, available free, is a user's guide to OAC support for artists.

To obtain a copy contact Elise Menard, information assistant, Ontario Arts Council, at (416) 969-7400 or toll free at 1-800-387-0058.

* * *

The Western Wind vocal ensemble and actress Tovah Feldshuh present *Mazal Bueno! A Portrait of Song of the Spanish Jews*.

This new recording commemorates the 500th anniversary of the exodus of Jews from Spain in 1492. The melodies touch on all aspects of Sephardi life, including birth, children, love and courtship, marriage and family life. Sung in Ladino — which is essentially 15th century Castillian Spanish combined with words from Hebrew, Turkish, Greek and Arabic — by the Western Wind vocal ensemble, the songs are woven together by a vivid commentary written by Jane Mushabac and performed by Feldshuh.

* * *

The Flying Bulgar Klezmer Band will take part in the New Music Across America festival on Oct. 2.

The New Music Across America festival is one of 18 New Music Across America Festivals held simultaneously across the continent and Europe. It is designed to bring the works of living composers to the public.

For tickets and more information call 975-5905.

* * *

The Live Entertainment Corporation of Canada will present an encore engagement of Ekaterina Maximova and Vladimir Vasiliev, for one performance only at the Pantages Theatre on Oct. 5 at 8 p.m.

The ballet stars are revered throughout the world as the two greatest stars of the Bolshoi Ballet. During the 1992-93 season they will perform in Moscow with the Bolshoi Ballet and then bring their talents to North America for another major tour throughout Canada and the United States. They will tour Canada with engagements planned for Ottawa, Winnipeg, Edmonton and Vancouver.

Tickets may be purchased at the Pantages Theatre or at all TicketMaster outlets or by calling (416) 872-2222.

* * *

Lovell Friedman is presenting a North American exhibition of ceramic sculpture at Miriam Shiell Fine Art Ltd., 16A Hazelton Ave. until Oct. 17.

* * *

Shaarei Shomayim Congregation is presenting The Holy Land Then and Now, a photographic exhibit running to Oct. 22. The exhibit, which comes from Harvard University Semitic Museum, consists of 47 photographs taken in the Holy Land in the 19th century , in each case accompanied by a recent photograph taken by American photographer Dr. Daniel Tassel at the same location, so that it is possible to see a century or more of change.

Accompanying the photographs are over 35 artifacts covering the period from the Neolithic Age to the 15th century.

In conjunction with the show, a public lecture series is being held.

For more information call Helen Davis at 789-3213.

* * *

The Workman's Circle, in conjunction with the Jewish Labor "Bund", is presenting a retrospective exhibit of the History of the Jewish Labor Bund, depicting the struggle of the Jewish workers in Europe.

Captions are in Yiddish, English, French as well as Polish and Russian, explaining the material.

In addition, there will be a continuous video presentation.

The inauguration, by invitation only, will take place on Oct. 25 at 11 a.m. at the Workman's Circle, 471-473 Lawrence Ave. W.

For more information call 787-2081.

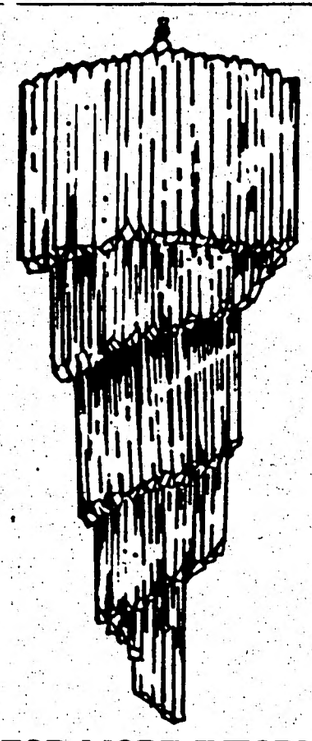
* * *

The Canadian premiere performance of the Shinonome Choir of Japan will take place at Temple Sinai on Nov. 5. The first half of their program will consist of Japanese folk and art songs. During the second half the choir will sing only in Hebrew.

Before returning to Japan, the choir will make its sixth concert tour of Israel.

There will be no charge for the concert at 8 p.m., but because space is limited, tickets will be issued on a first-come basis. The tickets may be obtained in person from Temple Sinai, Israel's Judaica Centre, 897 Eglinton Ave. W., and at the Bloor and North branches of the Jewish Community Centre.

For more information call 487-4161.



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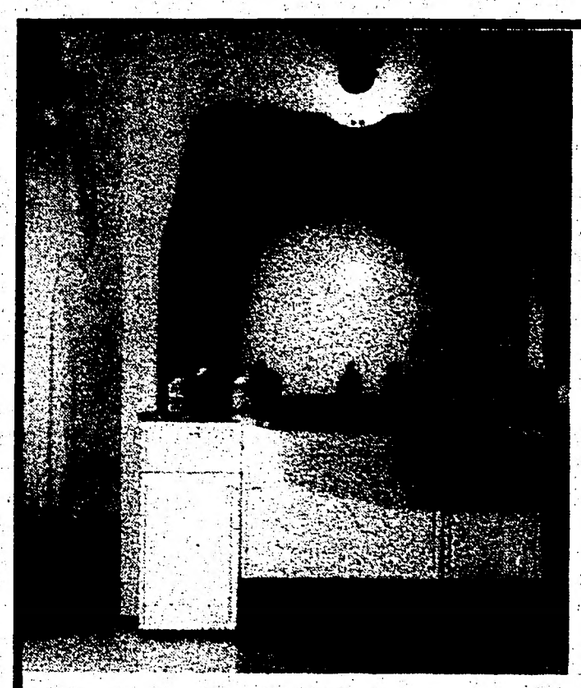

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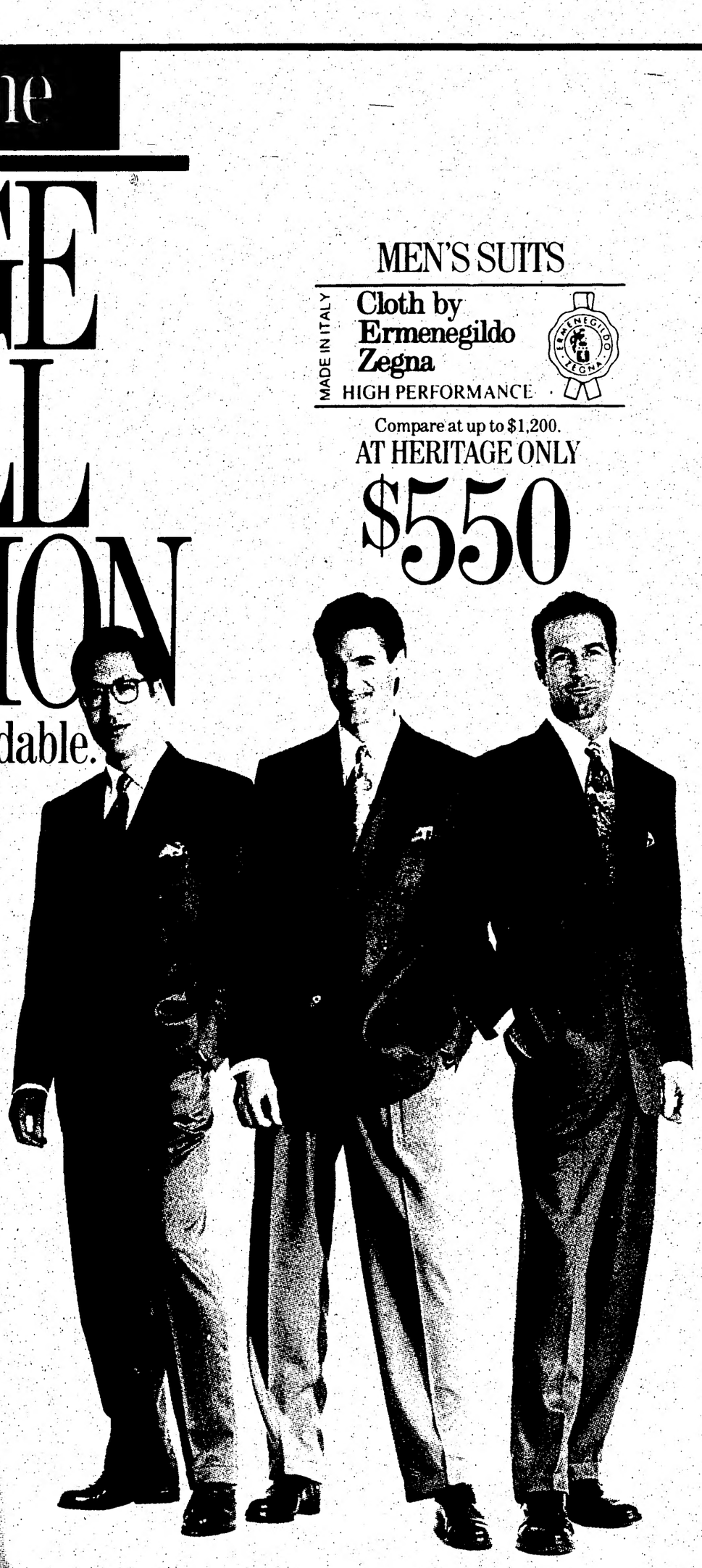

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Arts

Crystal hits all the right buttons

Film

By
SHELDON KIRSHNER

Billy Crystal and David Paymer in Mr. Saturday Night.

In Buddy Young, Jr., the central character in *Mr. Saturday Night*, Billy Crystal creates the quintessential Jewish standup comedian, a cross between Myron Cohen, Jackie Mason and Jack Carter.

Crystal's Buddy is a brash, profane, moody Borscht Belt performer whose acerbic humor is laced with Yiddishisms and an infectious catch- phrase, "Don't get me started," which he uses repeatedly.

Mr. Saturday Night, which premiered at the Festival of Festivals and is now playing at Cineplex Odeon theatres, is the rollicking chronicle of Buddy's mythic, erratic career.

Consisting of a series of flashbacks which flesh out Buddy's rise to stardom, *Mr. Saturday Night* is rarely at a loss for words. Infinitely better than Crystal's last comedy, *City Slickers*, it firmly establishes him as a major comedic force.

Crystal not only stars in *Mr. Saturday Night*. He directed, co-produced and co-wrote it.

Spanning 50 years in Buddy's life, the film is suffused with a sense of American Yiddishkeit. The tone is set in the opening frames, as Buddy nostalgically recalls his initial forays into standup comedy with his brother Stan (David Paymer), and fondly remembers the cholesterol-filled East European Jewish food his solicitous mother prepared for intimate family gatherings.

Shortly after this tableau of fatty roast brisket, kishkes, knishes and chicken soup unfolds, the movie takes us to Buddy's first solo performance. Having changed his name from Yankelman to Young, Buddy gets off to a rocky start with a punch line in Yiddish which the audience seems neither to understand nor appreciate. However, like a seasoned trouper, Buddy regains his poise and goes on to wow them.

The film is essentially structured around Buddy's confrontational relationship with his dutiful, placid brother and his courtship of the demure woman Stan also covets, Elaine Gimbel (Julie Warner).

Still, much of *Mr. Saturday Night* deals with the elderly Buddy's attempts to make an amazing comeback. Helen Hunt plays his committed agent, Annie, who leaves no stone unturned in her quest to get Buddy back on his feet again. Jerry Orbach puts in a brief appearance as her insincere boss. Ron Silver is also briefly on screen as the "hottest director" in Hollywood, Larry Meyerson. He auditions Buddy for a role that will supposedly propel him into the limelight yet once more.

Crystal and the entire cast are first-rate. Paymer, a virtual unknown, is particularly outstanding.

The film is brightened by cute jokes. After his mother's death, Buddy asks Stan, "Did you get her recipe for kugel?" And a grieving, vulnerable Buddy adds plaintively, "We're orphans."

Mr. Saturday Night trades on its Yiddish roots. One of Buddy's standard songs is the classic *Romania, Romania*. He refers to folk hero Davy Crockett as a "schmendrick with a dead animal on his head." Buddy's record album, *Disco Jew*, is a parody of *Saturday Night Fever*.

Crystal's film hits all the right buttons. It's funny and poignant, yet neither mushy nor corny. Crystal has done it. He can shep nachas.

Books

By
BERNARD BASKIN

Case histories cover varied group

Phoenix from the Ashes: Rebuilding Shattered Lives, by Saul Levine (Key Porter Books, $16.95, paper).

Life is replete with pitfalls and dangers. An unexpected crisis may lurk just around the corner. Who knows what emotional traumas or stresses lie ahead?

Dr. Saul Levine is a professor of psychiatry at the University of Toronto to, and a member of the Departament of Psychiatry at Sunnybrook Health Science Centre. In this compelling and inspiring work he draws on his personal experience to show how resilient and indomitable we are. He offers guidance and hope to those whose lives have been shattered and shows how the broken pieces of our hearts and dreams can be restored.

The author describes nine of his patients who entered the "tunnel of hell" after losing control of their lives, but who managed to emerge with greater self-confidence and maturity. Although they suffered from severe emotional problems they were all essentially healthy. What happened to them was the result of a combination of unfortunate circumstances, coupled with common personality deficiencies.

Levine maintains that three basic conditions are necessary for a fulfilling and emotionally healthy life. The first of these is the quality of "self esteem," a feeling of security, assurance, acceptance and serenity. Secondly, there must be a sense of "belonging" which includes a compatible partner as well as a community which provides acceptance and appreciation. Finally, there must be "believing," a system of values, religious or secular, that governs action and formulates goals.

Of the nine case histories presented three are concerned with young people, three with persons in mid-life and the remainder with the elderly. They are a varied group with a wide range of problems.

• Tim, withdrawn, depressed and suicidal, has great difficulty with revealing his homosexuality. In addition to the threat of being regarded as a pariah, there is his Catholic faith that brands him a sinner.

• After 36 years of marriage, Carol suddenly faces divorce. Her feelings of denial, anger and sadness are shared with a sensitive elderly rabbi who opens the door for her to new beginnings.

• The curse of alcoholism pursues Henry relentlessly and leads ultimately to the loss of his wife, his job and a drunk-driving charge. His discovery of Alcoholics Anonymous brings gradual healing and reconciliation with family and friends.

• When Karen is divorced her work becomes her overwhelming interest. Afraid of her vulnerability, she chooses not to share in close or intimate relations. After a period of therapy she develops new interests, adopts a daughter and enriches her life.

• At 67, Jack finds it necessary to pose as a self-sufficient and successful businessman. He can't admit failure or weakness. When his facade is penetrated, his fear of death and of losing emotional control leads to thoughts of suicide. "Reaching out to others for help and helping others in return has given Jack an inner strength that is much more satisfying to him than his old self's superficial strength and independence."

A failure of each case history is an evaluation of the patient's condition and status five years later.

Written in an easy, free of jargon, popular style *Phoenix from the Ashes* offers an encouraging and helpful approach to the rebuilding of broken lives.

Advt. Advt.

Leisure Pleasures

By VIVIENNE MUHLING 422-2331

Sincere New Year greetings from the **CANADIAN STAGE COMPANY**. They thank you for your great support in past seasons & hope you'll enjoy their new "perfectly painless" price policy - **Pay-What-You-Can** for **all** Berkeley Street performances, and **every Monday** at Bluma Appel! Affordable world class theatre from **Canadian Stage Company**. New Box Office # is **368-3110**.

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Ed & David Mirvish & all at **MIRVISH PRODUCTIONS** sincerely wish you a Happy, Healthy New Year. They are grateful for your enthusiastic support throughout the years, & hope you will allow them to welcome you as subscribers to the new season, beginning with **The Secret Garden**, now playing at the **Royal Alexandra Theatre, 260 King Street West, 872-3333**.

* * *

A Happy New Year from **Henry & Freda Alkin** and all at **PICTURE ONLY US Gallery** to all CJN Readers. This Yom Tov season, they're also celebrating Canada's 125th Anniversary with an exhibition of artists from across Canada, such as Jill Segal and Alana Blass. Called "**A Change of Art**", it runs now thru Oct. 10 at **Picture Only Us, 1592 Bayview Avenue, 483-8246**.

* * *

L'Shana Tova from **Reva Stern** & all at our own **LEAH POSLUNS THEATRE**. They're glad so many CJN readers are season subscribers, and look forward to sharing with you the outstanding season planned for 5753. You can catch their 1st wonderful show: **The Musical View of Julie Budd** right up to Sept. 26. **Leah Posluns Theatre, 4588 Bathurst, 630-6752**.

* * *

Everyone at the new **LIMELIGHT SUPPER CLUB** sends you sincere New Year greetings. They want to remind you that they've a delightful show for the wee ones every Sat. at 1 p.m., as well as their fine dinner/show pkgs. Tues. to Sun. Watch for "**Happy Birthday Al Capone**", opening Oct. 15 at the **Limelight Supper Club**, close to home at **2026 Yonge St., 482-5200**.

* * *

Angela & Mark Terry and the **BAYVIEW PLAYHOUSE** staff wish all CJN readers a Happy, Healthy New Year. They thank you all for your support during their first two years in their newly refurbished uptown location, and hope you will enjoy the next big production, **The World Goes Round**, opening November 1 at **Bayview Playhouse, 1605 Bayview Ave., 481-6191**.

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London retains special appeal

By
ROSE KLEINER

A unique blend of tradition and modernity gives London its special appeal, in every season. There are the historical sites and palaces, and there is the great metropolis, with its commerce, shops and vibrant arts scene. Yet London is still a place where life seems surprisingly civilized and unhurried.

For the Jewish traveller, London has many places of interest and a good variety of kosher facilities.

First-time visitors to London would do well to join one, or more, guided tours to get an overview of the city's highlights. There are morning, afternoon, and all-day tours, as well as cruises along the Thames.

Evan Evans Tours has a half-day, combination coach/cruise tour of London that covers the city's most famous sights. They also feature a London highlights tour with recorded commentary in Hebrew, and their brochure outlines this particular tour in Hebrew.

There are many sights of Jewish interest in London. Jews were present in England from the time of William the Conqueror (1066-1089). The period of the Crusades led to their expulsion in 1290. They returned in 1656, after Oliver Cromwell approved their petition to be readmitted to England. Today Britain's Jewish population is over 300,000.

London's Bevis Marks Synagogue is Great Britain's oldest synagogue. Designed in the style of Christopher Wren, in the 17th century, the synagogue contains a magnificent wooden ark and candelabra, which is still lit by candles.

The synagogue's 10 huge candlesticks were a gift of the Spanish-Portuguese Synagogue in Amsterdam. Services at Bevis Marks are held on Mondays, Thursdays and Saturdays. On Wednesdays there is a shiur (Torah class), with kosher lunch, from 12:30 p.m.

Another synagogue of interest to the tourist is London's Central Synagogue (New Cavendish and Great Portland Streets). It is famous for its 24 magnificent stained-glass windows, each eight feet high. They were created by the same artist who did the windows at Jerusalem's Great Synagogue — David Hillman.

London's Jewish Museum, with its many interesting objects, and portraits, is open Sunday morning, and Tuesday through Thursday 10 a.m. to 4 p.m.

The Freud Museum, at 20 Maresfield Gardens, was the home of Sigmund Freud, after he fled Vienna, until his death in 1939. It displays the objects he treasured and rescued from Vienna, and his study, which has been preserved intact. The museum was opened in 1986.

Among the city's most famous landmarks is the Tower of London, with its history of British royalty. The presence of royalty is felt throughout the city, which is dominated by Buckingham Palace, the home of the Queen. The Queen's Gallery, and the Royal Mews, both part of the Palace, are open to the public. The dormer features exhibits of items from the Royal Collection; the latter has the royal carriages and horses on view.

London, as the capital of the British Commonwealth, offers visitors a chance to see democracy in action, in the Houses of Parliament. Both the House of Lords, and the House of Commons, have a Strangers' Gallery for visitors, and are open to the public when Parliament is in session.

One of the most convenient, and elegant, locations from which to explore London is the Churchill Hotel. Overlooking Portman Square, this quiet retreat, in the heart of the city, is a perennial favorite with business travellers and tourists alike. It is a short walk from the Marble Arch Synagogue, Oxford Street, and numerous attractions.

Renovations costing over $50 million have given the Churchill a new dining room, cum art gallery, and a bar which recalls the classic gentleman's club. The hotel's executive chef is the talented, award-winning Israeli-born Avner Samuel, and its lovely Lobby Lounge is a popular stop for afternoon tea.

London's famed British Museum is known for its collections of archaeology, coins, prints and drawings, as well as its Museum of Mankind. It also holds many Judaica treasures, such as a fifth century Bible, considered the oldest dated Hebrew manuscript in existence.

Art from all countries, periods and styles, is on display at the Victoria and Albert Museum, where one can also view British miniatures and watercolors.

This museum houses numerous Jewish ceremonial objects (dating as far back as the 12th century), that are found in different parts of the building. There are kiddush cups, menorahs, and Torah mantles. Outstanding examples of craftsmanship, these treasures are a part of British Jewry's culture.

For kosher dining in the city there is Rueben's, at 20 Baker St. It is a few minutes' walk from the Churchill Hotel. Across the street from the hotel, the famous Selfridge department store has an attractive, and extensive, kosher food section, containing both meat and dairy products. Among the kosher restaurants in Golders Green there is the long-established Bloom's restaurant. Other dining facilities in this are are the Pizza Pita Restaurant and Dizengoff.

Travel guides

By
SHELDON KIRSHNER

Would-be travellers planning trips to destinations of Jewish interest, whether near or far, should consult the newest additions to the growing pile of Jewish travel literature.

The Jewish Travel Guide 1992 (Sepher-Hermon Press, $11.50 U.S.) has been published annually for more than 50 years by the *Jewish Chronicle* of London.

This useful compendium, which runs to 329 pages with its index, provides basic, unadorned information on places of interest, Jewish organizations, synagogues, hotels and restaurants throughout the world.

Eleven pages are devoted to Canada, with emphasis on Toronto and Montreal.

Speaking of Canada, *A Traveller's Guide To Jewish Toronto* (J.E.S.L. Educational Products, $9.95) should be of interest to a sizable number of readers.

A handy, pocket-size reference book, it offers a wealth of information on sights, community buildings, galleries and museums, synagogues, restaurants and shops.

Editors Edmond Lipsitz and Faygie Schwartz also describe three easy-to-follow tours, give us a who's who of Toronto Jewry, past and present, and provide us with a capsule history of Jewish settlement in Toronto.

Increasing numbers of travellers are heading to Eastern and Central Europe to discover their Jewish roots. Ruth Ellen Gruber's extremely well-researched and magnificently rich book, *Jewish Heritage Travel: A Guide to Central and Eastern Europe* (Wiley, $21.95), is mandatory reading.

A seasoned foreign correspondent, Gruber covers Poland, Czechoslovakia, Hungary, Romania, Yugoslavia and Bulgaria.

Typically, in each chapter, she starts off with a historic overview, moves on to helpful phrases in the local language, provides relevant addresses and phone numbers and lists active Jewish communities and sites a tourist might wish to explore.

An excellent guide.

You've heard it before, but it's still true. Some of the finest places of Jewish interest are right in your own backyard, and *Jewish Museums of North America* (Wiley, $18.50) proves the point.

Author Nancy Frazier takes you to museums in the United States and Canada, revealing the abundance of art, artifacts and memorabilia.

VIETNAM VETERANS MEMORIAL

Visitors to the Vietnam Veterans Memorial in Washington, D.C. lay flowers and flags, even old combat boots, at the names of comrades and loved ones who were killed in the Vietnam War. [Paul Lungen photo]

Israel Travel supplement November 12
The Canadian Jewish news

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Berlin regains glory as united city

BY SHELDON KIRSHNER

BERLIN, Germany —

Three years ago, it took me two hours to cross into East Berlin from West Berlin, despite their close proximity to each other.

All it takes today is a short subway ride on the U-Bahn.

Such are the vicissitudes of politics.

Berlin used to be a divided city, a symbol of the Cold War. Today, with the collapse of East Germany, Berlin is once again united.

In June of 1989, five months before the fall of the Berlin Wall, the journey into East Berlin was time-consuming and fraught with bureaucratic obstacles. There were documents to fill out, money to change and queues to line up for. You felt as if you were going on a long, perhaps arduous trip.

And when you emerged from the Friedrichstrasse subway station, you were literally in another country — East Germany, a Marxist state — and you felt the sensation immediately. In sharp contrast to West Berlin in capitalist West Germany, East Berlin was gray, somewhat sombre and strangely quiet, with relatively few cars on the roads.

East Berlin was plastered with Marxist slogans — from "Workers of the World Unite" to "Down with U.S. Imperialism" — and filled with youngsters wearing the blue uniforms and red kerchiefs of the Young Communist League.

Street advertisements were rare, restaurants and cafes were rather drab, people were dressed plainly and policemen with German shepherds were ubiquitous.

Although the atmosphere was not oppressive, I had a feeling of being watched, of being in a totalitarian country.

Now, in the spring of 1992, things were far different.

With East Berlin erased from the map, but not from memory, I was curious what changes I would find.

From Tegel Airport in western Berlin, my taxi driver sped into eastern Berlin without blinking an eyelash. The barriers, physical and mental, were gone. Berlin, which had been declared the capital of Germany, was one open city.

The Brandenburg Gate in Berlin.

Traffic was far heavier, clogged with expensive cars such as Mercedes' and BMW's, and there was a bounce in the air. New Western-style stores had sprung up, including a sex shop opposite the Friedrichstrasse station. Bright advertisements lined many streets. New restaurants had opened and Turkish kebob vendors from western Berlin had discovered eastern Berlin.

Designer clothes were all the rage.

Along Unter den Linden, formerly the main east-west axis of Imperial Berlin, Russian and Asian hawkers sold Soviet army caps, pins and medallions, proof that the Soviet empire had dissolved.

On the grounds of the huge Russian Embassy on Unter den Linden, a white marble bust of Lenin now seemed out of place.

In an elegant shop window, exquisite Miessen china was on sale for a king's ransom.

The Brandenburg Gate, that great triumphal arch which separated East and West Berlin, was open to pedestrians.

Wandering around, I fell into a heated discussion with an intense tourist from Pakistan who fulsomely praised Saddam Hussein as a Third World hero.

Breaking off our futile debate, I headed toward the Tiérgarten, the large wooded park valued by generations of Berliners. There was a multitude of Turkish picnickers and German sunbathers, some of whom were completely in the nude.

Turning around, I walked eastward toward Bebelplatz (once known as Opernplatz), where Nazi thugs burned mountains of "un-German" books in May 1933.

I then dropped in at the Altes Museum to explore a fascinating exhibit on "degenerate" modern art, which the Nazis had banned.

My last stop was the Fernsehturm, eastern Berlin's equivalent of Toronto's CN Tower. It was a clear day, so you could see forever. Berlin, now whole, sparkled in the sunlight.

* * *

For further information, contact the German National Tourist Board in Toronto, 175 Bloor East, Suite 604. Or phone (416) 968-1570.

Lufthansa Airlines flies to Berlin, via Frankfurt, from Toronto and Montreal.

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Cruising proves perfect for mixing, mingling

By FELICIA CARMELLY

Cruising has become a more popular and more affordable style of vacation lately and sharing daily events with people from different countries is definitely a one sided benefit.

The usually relaxed atmosphere while floating between the blue ocean and the blue skies is conducive to people being less self conscious.

Often — after the initial small talk and testing — conversations become more meaningful. People share about their lifestyles, dreams and aspirations. Sometimes lasting friendships are struck and they continue by correspondence. Other times reciprocal visits are arranged and occasionally these become a reality.

In any case, I find that meeting Jewish people on cruises adds a very special dimension to my vacations. I accomplish this in two ways:

At ports of call (or before I go on the trip) I try to find information about local synagogues and communities. Then I visit or attend services and by doing so discover fascinating stories about local Jewish life, past history, anti-Semitism, or, more rarely, the lack of it.

The second way to meet other Jews is to celebrate Oneg Shabbat on the cruiseship.

In my experience, the captain is happy to announce the erev Shabbat service in the daily bulletin days in advance and the kitchen staff is happy to provide candles, wine, challah and sometimes even gefilte fish (with toothpicks and napkins).

On all my cruises there were erev Shabbat service pamphlets on board. Although all of the above mentioned are available, someone has to take the initiative and organize it, but it requires very little effort.

The experience of creating a temporary community of Jews from different countries can be very meaningful. On a cruise in January I met fellow Jews from France, Germany, Belgium, Austria and Australia, as well as from Edmonton and Vancouver. There is always a special sense of belonging at such a service and the joining in the prayers and singing warms my heart.

On one of my cruises there were children ages 3-10 who were attending the service with their parents. Some of them were blue-eyed blonds looking very Swedish, others were dark-eyed, dark skinned and curly-headed, looking very much like Ethiopians.

The lay leader made a real effort to involve the children in the service so he asked what they knew about the Ten Commandments.

To all of our delight some of the answers were:

— You must not kill — 10-year-old;

— You must not steal — 8-year-old;

— You must not hit your mommy back — 5-year-old;

— You must not pull the dog's tail — 5-year-old;

— You shall not push people off the Empire State building — 5-year-old;

You must not pull off the wings of the butterfly — 4-year-old;

— You must not pinch or bite — 3-year-old.

Although these were all "must/shall nots" and there was nothing about what we *shall* do (could this be age related?). It seems that the children got at least one message right:

"Don't do onto others that which you don't want to be done to yourself."

Travel

NEW MASCOT

"What I won't do for Israel," says Sheki (named after the shekel) the new mascot of the Israel Government Tourist Office in Toronto and house guest of the IGTO's Debbie Vadas.

Kibbutz's fish ponds draw anglers

By SHARON KARON

JERUSALEM —

Red, yellow, and blue sails in the sunset, sea birds swooping down on shimmering man-made ponds, the aroma of fish grilling on charcoal, soft ocean breezes — all enticing attractions for the seasoned fisherman or the vocation angler. All this is offered at the sweet-water fish ponds at Kibbutz Ma'ayan Zvi's fish park on Israel's Carmel coast.

The big draw of the fish ponds is that they are well-stocked with fish, vastly enhancing the odds of the first-time angler as well as the expert fisherman. The popularity of "you-almost-can't-miss" fishing is rapidly growing in Israel.

Ma'ayan Zvi, the biggest producer of fish for the commercial market in Israel, has been breeding and marketing fish for more than 40 years. Three years ago, the kibbutz decided to open up two pools for sportsmen and vacationers. One is filled with carp and the other with St. Peter's fish.

Fishing for your supper is a sport and leisure-time activity that is catching on worldwide — as an escape from our harassed modern age.

In Israel, pond fishing is strictly an outdoorsy, do-it-yourself activity. More than a dozen fishing ponds enterprises are scattered throughout the central and northern parts of the country. Most offer equipment for sale or hire — rods, tackle, bait — tables to clean the fish, barbecues, and picnic tables.

After paying a minimal entrance charge, fisherman can try their luck for an unlimited number of hours. There is no limit to the amount of fish one can catch. However, the lucky angler does have to pay, by the kilogram, although less than the market price.

Zurich hotel is a true landmark

By BARBARA KINGSTONE

ZURICH —

Mention Zurich's Dolder Grand Hotel to any well-seasoned traveller and you'll get the nod of approval, if they've stayed. If they haven't had the opportunity to savor this landmark hotel, then they're in for a treat.

Sitting on a hilltop overlooking Zurich, the Alps and a forest, it's also in one of the most exclusive residential areas.

Privately owned by the Schweizer family, it was built in 1899 by renowned architect, Jacques Gros. Then a horse-drawn tram connected the hotel with a cable railway. Today, taking a cab is easy, or like the hardy Swiss, you could walk to the city's centre.

But for the less inclined for the climb, a sensible way, if you're staying for a few days, is either to choose between the three-times-a-morning shuttle offered gratis by the hotel, the hotel limousines (regular city prices) or the very enjoyable Dolder funcular (gratis for guests) which runs every 10 minutes, gives you a view of the estates and gardens and takes only five minutes from the hotel to the tram stop, Romerhof.

From here, the #8 takes you to the central Paradeplatz and #3 stops at the Kuntshaus (art gallery) before going on to the main train station.

The 185-room hotel deserves the 5-star rating. The small reception area opens onto a sofa filled seating room and the many windows have a panoramic view of the city and Lake Zurich.

Rooms are deluxe, air conditioned and newly renovated with traditional style decor. There's a choice of sizes from king bed rooms to suites in the central tower and spacious junior suites divided into a sitting area by decorative curtains. And there isn't a bad view from any side of the building. One faces the cityscape and the other the wooded area.

Since the city centre is not just out of the door, there's a wide range of eateries within the hotel. La Rotonde, a circular, windowed room with ornate moulding, has French cuisine at its best and a grand selection of wines.

On warm summer days, guests can eat on The Terrace. The Steinhalle, in the heart of the hotel, offers drinks and light meals. The Bar has a pianist and is a great meeting place. Recently, the very succesful, "thé dansants," on Sundays, have become a much-looked-forward-to event.

There's 24-hour room service. Extras include ... at no charge to guests, a nine-hole golf course just across the road, tennis courts, outdoor ice skating rink in the winter, plus swimming privileges at the sister hotel, Waldaus Dolder, one funicular stop away.

Rentals for all equipment is available.

General manager Heinrich Hunold, a devoted jogger, will even give you his well tread jogging path route. And when the building of the garage is finished by mid-1992, there'll be parking for 250 cars.

Kurhausstrasse 65 — Zurich 8032. Telephone 251 62 31, FAX 251 88 29. Area code for Zurich 011-41-1. Single rooms $200-$240, double $300-$350, suites $800-$1400.

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Business Outlook

Camouflage clinic helps accident, illness victims

By CYNTHIA GASNER

TORONTO —

In a single year in Canada, more than 100,000 people will be visibly scarred from accidents, burns, skin cancer or numerous other causes.

Camouflage makeup artist Susan Kirsch says that she is the first person in Canada to open a private camouflage and paramedical makeup clinic.

Located at 175 Willowdale Ave., the Kirsch Camouflage Clinic is making a difference in the lives of many people. "I know how vital a person's looks are to their self-esteem," says Kirsch.

Kirsch recounts the story of one of her clients, a cancer patient who was to be honored before 700 guests and colleagues. The client had lost most of her hair and eyebrows and her skin was yellow from experimental treatments. Kirsch says that after a private session with her, the woman looked in the mirror and declared, "I look so great, no one is going to believe I'm sick — I look too healthy!"

With Kirsch's creative camouflage and paramedical makeup techniques, she says permanently or temporarily disfigured people can resume their lives and face the world with confidence in their appearance.

From the smallest problems — eye circles, loss of pigmentation or brown spots, to post-op cosmetic surgery, accident problems or burns — Kirsch and her assistants can apply her special techniques and special products to mask minor and serious skin and health problems.

Kirsch explains that she uses only sterile, disposable utensils and she is trained in helping cancer patients who may be prone to infections from the environment and makeup.

She uses only hypoallergenic fragrance-free products and can attend to conditions such as acne when doctors will not permit conventional products.

"The psychological impact of bruises, blemishes or permanent scars is even more severe," she says. At the clinic, she has created a warm, comfortable environment where clients feel at ease and eager to learn how to help themselves.

Her major goal is to teach individuals how to apply makeup in a professional manner and to be able to do it in their own home. Working with a basic palette of 24 skin shades, Kirsch achieves what her clients call "remarkable results."

A member of the Canadian Cosmetics Career Association and the Foundation For Canadians Facing Cancer, Kirsch notes that there is nowhere in Canada for people to train in this specialized field of makeup art. During the past year, she has instructed a carefully selected staff of four and she says she will continue to train others in camouflage makeup.

The attractive, soft-spoken makeup artist in her mid-30s, says she has always loved working with her hands. She began her makeup career working part-time at Eaton's cosmetic department.

Born in Montreal, she came to Toronto to study at Ryerson Polytechnical Institute where she received a bachelor of business administration diploma. She completed several cosmetic courses and worked in photographic and stage makeup. She trained with two graduates of California's prestigious Westmore Academy and four years ago, she began teaching makeup to patients of cosmetic surgery in her home.

She performed her services to the patients of several plastic surgeons and dermatologists. As an avalanche of calls came to her for help, she recognized a need to create a professional clinic specializing in camouflage and paramedical services "because there was no service available."

She says that when she can help her clients, "It makes me feel great. I feel I have been given a gift and the ability to help people feel better about themselves."

Kirsch's clinic (416) 590-7733, offers a private lesson in camouflage makeup and camouflage lesson for one and a half hours is $50 or $75 in a client's home.

Susan Kirsch

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Creative Ideas in Financial Planning

Two potential problems cited with child car seats

TORONTO —

The 3.5 million member, non-profit Canadian Automobile Association, in co-operation with Transport Canada, is advising consumers about two potential problems affecting the Fisher-Price AC9102 child car seat.

The first problem affects 45,300 units manufactured between Feb. 8 and Dec. 15, 1991. Fisher-Price has determined that the shoulder harness straps, which are connected to the retractor system at the back of the car seat by a connector bar, can, under certain circumstances, slip off the connector bar leaving one or both shoulder straps unattached to the retractor system. As a result, the harness system would not restrain the child.

Fisher-Price has now corrected the connector bar so that this will no longer be a problem for consumers. Consumers are requested to contact Fisher-Price at 1-800-332-3457 for assistance in English or 1-800-465-3746 for assistance in French. Fisher-Price will provide, free-of-charge, a repair kit consisting of a plastic connector bar cover, accompanied with full instructions.

Fisher-Price recommends that the affected child restraint systems be used until the repair kit is received. The restraint system will still provide a higher level of occupant protection than not using the restraint at all.

The second problem affects 17,500 Fisher-Price AC9102 units manufactured from June 1 to Oct. 31, 1989. It has been determined by Fisher-Price that under certain circumstances, a component in the buckle assembly located on the shield portion of the restraint can crack or break, making it difficult to engage the buckle with the tongue.

Consumers are requested to contact Fisher-Price who will provide, free-of-charge, a new harness system and shield accompanied with full instructions.

Fisher-Price suggests that the affected child restraint systems be used until the new harness system and shield are received, but is recommending that consumers pull on the shield to ensure that the buckle assembly is latched correctly. The restraint system will still provide a higher level of occupant protection than not using the restraint at all.

If the shield is impossible to buckle or comes off when the consumer pulls up on it, the consumer should use another child car seat until a replacement shoulder harness and shield are received.

The CAA operates a National Child Restraint Information Program in concert with Transport Canada's road safety directorate and provides the Canadian public and interested organizations with information about issues relating to the safety of children in automobiles.

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90TH ANNIVERSARY

Some 200 members of the banking, business and finance community turned out last week at the Sheraton Centre for a reception marking the 90th anniversary of Bank Leumi Le-Israel and the 10th anniversary of the bank's presence in Canada. David Friedmann (right), general manager and chief executive officer of Bank Leumi joined Menachem Inbar (left), president and chief executive officer of Bank Leumi (Canada) for the festivities. [Ron Csillag photo]

Local firm helps increase Israel's productivity

JERUSALEM —

One of North America's most respected financiers, Charles Bronfman, is proving that to contribute charitable donations isn't the only way to assisting Israel's development. Since 1985, his Tel Aviv-based firm, Claridge Israel Inc., has invested more than $100 million in an array of Israeli industries.

A basic Claridge Israel business strategy is based on finding promising investment opportunities in various realms, which can be developed to increase Israeli productivity, export potential, and national economy in general.

With president and CEO Jonathan Kolber at the helm, Claridge Israel is carefully guided through a sea of Israeli business activities. The company maintains large blocks of ownership in some of Israel's most prestigious companies in their respective sectors:

• Teva Pharmaceuticals Ltd., a network of development and production facilities for pharmaceutical and chemical products;

• ECI Telecom, a supplier of advanced communications equipment;

• Optrotech, a developer of computer-aided design and manufacturing systems;

• Osem Group, a large producer and distributor of processed foods and beverages;

• The *Jerusalem Report*, an international, English-language magazine that covers Israel, the Middle East and the Jewish world.

Kolber, who is a Harvard graduate and recent immigrant to Israel, has a particular appreciation for local start-up businesses. To assist the development of small businesses in Israel, Claridge Small Business Development Ltd. (CSBD) was established in 1991 to provide loan guarantees.

The subsidiary's activities are geared towards small and medium-sized enterprises with growth potential and the ability to hire additional employees.

Jonathan Kolber

A large portion of the assistance has been directed towards new immigrants who possess the right insight and skills to make a venture work, but who lack financial assistance or guidance for initiating, or expanding their operations.

After several months of CSDB's successful operation, with the participation of Israel Discount Bank, the Israeli government selected the two firms to manage a NIS 100 million fund for the expansion of small business.

The government guarantee fund enables assistance to be provided on a national level, stressing guidance for companies established by immigrants or Israeli entrepreneurs who for some reason cannot meet standard bank criteria for financial assistance, but who have other qualities which may facilitate the success of a business enterprise.

By encouraging initiative in Israel's private sector, and helping to guide enterprises that can eventually absorb the increasing national labor force, Claridge Israel has found the opportunity not only to increase the net worth of its own investment activities, but also the stability of a nation.

"I think that Claridge Israel is a good example of the integration that Israel by definition must have, as it integrates itself into the community of nations," Kolber said in a speech last year.

"Our ownership and board of directors reside in Canada where our international businesses such as Seagram and Du Pont can at times contribute some added value to our Israeli investments, but our branch office in Israel has its finger on the pulse for every and each investment that we have here."

Electronic bulletin board links Jews

By JASON FROIKIN

Uriel Segal, an Israeli soldier and computer programmer who lives in the Old City of Jerusalem writes of his double life as soldier and student.

Amos Wittenburg, an English businessman living in London, is interested in the workings of American Judaism, and how it compares with his own English Orthodox leanings.

Andrew Rajacher, an Australian accountant, is asking many questions, trying to find out what it is like to be a Jew in America, and answering many on what it is like to be a Jew in Australia.

Jeroen van Drie and Robbert Baruch, from Holland, are trying to get a better understanding of Judaism's philosophy, the Jewish people and how the Shoah could happen in "enlightened" Europe, while trying to contact other young Jews worldwide in order to feel less isolated and more a part of a world Jewish community.

Amir Ben-Natan (Tel Aviv), Roger Froikin (Cincinnati, Ohio), Hersh Taub (Ginot Shomron, Samaria), and Pablo Kleinman (Argentina) discuss Israeli politics, aliyah and chances for peace in the Middle East.

Michael Bravo, writing from St. Petersburg, Russia, asks how one might set up a Russian-Jewish electronic connection.

What is remarkable about all the above is that although they are in seven different countries, communication and information is just a local call away, made possible via KESHERnet, a growing international Jewish affairs electronic bulletin board network.

A computer, a communications modem and simple communications software can be the doorway to participating in a new mode of international communication.

Kesher is a Hebrew word meaning connection. KESHERnet is meant to be that connection between far-flung Jewish communities worldwide.

The subject matter ranges from general conversation, pen-pal requests and gossip, to matchmaking and genealogy research, to serious discussions about politics, religious law, history, and philosophy (with several rabbis of varying backgrounds taking part).

Participants in KEHSERnet range from the most Orthodox Chassidim to atheists. KESHERnet is, perhaps, one place where Jews of all sorts of backgrounds can discuss Jewish issues free of institutional bias and in an atmosphere made for free exchange of ideas.

KESHERnet is a young network with hopes of eventually having an affiliated electronic bulletin board in every Jewish community possible. Currently there are KESHERnet BBS affiliates in 60 U.S. and Canadian cities, plus several in Israel, the United Kingdom, northern Europe, and Australia.

Plans are in the works to expand to many more American and Canadian cities, Latin America, South Africa, and even the Soviet Union, as well as many more areas of Europe.

Specialized Jewish-oriented data bases are under development to help make KESHERnet systems a real asset to the local and international Jewish community.

For more information about KESHERnet, call one of our KESHERnet systems, in Toronto at 229-1378 or 487-2214, and in Montreal 683-6729, with your computer set at 8,1,N and join in.

KESHERnet is seeking more BBS affiliates in all parts of Canada. For information, write Jason Froikin, 7812 Newbedford Ave., Cincinnati, Ohio 45237, U.S.A.

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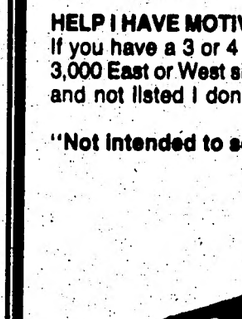

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Three bedroom townhouse, finished bsmt., shows beautifully, grey & white decor, 3 washrooms, located very close to synagogues and all amenities. Super deal. Call Marvin Newman, Sales Representative, 771-7100.

NORTH YORK – TWO PREMIUM LOTS
Two side-by-side 44' x 161' lots with rented bungalows. Great North York location, close to synagogues, shopping, TTC, parks, etc. Priced to sell FAST!! Call Marvin Newman, Sales Representative, 771-7100.

BATHURST MANOR
Renovated 3 bdrm. bungalow with full kitchen, gleaming hardwood floors, 52-foot frontage. Call David Lieberman, Sales Representative, 771-7100.

BATHURST & SHEPPARD
Three bedroom bungalow, huge lot, very close to synagogues and all amenities, lowest price in area. Call Marvin Newman, Sales Representative, 771-7100.

4 BEDROOMS – ONLY $259,900
Over 2,000 sq. ft., large eat-in kitchen, fireplace in family room, main floor laundry, ensuite & walk-in closet in master bdrm. Great deal! Call Marvin Newman, Sales Representative, 771-7100.

RICHMOND HILL – BRAND NEW!
Make this new home your dream home. Select your own cupboards, finishes, etc. from builder's custom samples. Over 3,000 sq. ft. of luxury on 50' premium lot. Vendor eager to sell, no reasonable offer refused. Call Elin Beaumont, Sales Representative, 771-7100.

BATHURST-LAWRENCE: FANTASTIC LOCATION!
2 storey home w/large addition, kitchen & bathrooms recently renovated. New roof. Basement apt. tenanted. Beautiful mature lot. Call today! Elin Beaumont, Sales Representative, 771-7100.

BATHURST MANOR
Spacious backsplit w/finished bsmt., family room w/built-in bar. Close to all amenities. Call Elin Beaumont, Sales Representative, 771-7100.

BATHURST & STEELES
Detached 2-storey, 3 bdrm., central air, double driveway, marble floor entrance & hall, new carpet. For more info. Call Yossi Adout, Sales Representative, 771-7100.

BATHURST & FINCH
4 bdrm. semi, corner lot, w/complete 1 bdrm. basement apt. Central air, central vac, ceramics, 60 oz. carpet, double driveway. For more info. call Yossi Adout, Sales Representative, 771-7100.

BATHURST-FINCH – REDUCED
3 bdrm. semi, central air, w/o from basement, near schools, library, TTC & hospital. Call Yossi Adout, Sales Representative, 771-7100.

BATHURST & FINCH
3 bdrm. bung. + bsmt. apt., huge lot 55' x 132', $265,000. Call Yossi Adout, Sales Representative, 771-7100.

BATHURST/FINCH
Three bdrm. town home in mint condition, grey decor, and a private yard. Call Polina Brener, Sales Representative, 771-7100.

BATHURST & FINCH – REDUCED
Huge lot, 49' x 162', new windows, private drive, finished bsmt, near French Immersion & public schools. Call Yossi Adout, Sales Representative, 771-7100.

BATHURST/FINCH
Semi 2-storey brick, 4 bdrms., above-ground fin. bsmt., huge 42' frontage. Thousands in extras. Call Yossi Adout, Sales Representative, 771-7100.

BAYVIEW & WILLOWBROOK – FOR RENT
For rent, $2200/month. Luxury executive home, private street, w/o to pool, situated in ravine setting. Call David Lieberman, Sales Representative, 771-7100.

CONDOMINIUMS

BATHURST & ANTIBES – 1, 2 & 3 BEDROOM UNITS
Starting at $104,900. Great selection – don't delay! Call Joseph Soer, Sales Representative, 771-7100.

BATHURST & FINCH
2 bdrms., 2 baths, million dollar recreational centre. Call Joseph Soer, Sales Representative, 771-7100.

BAYVIEW & GREEN LANE – 2 BEDROOM
+ solarium, extras + + +, must sell. Call Joseph Soer, Sales Representative, 771-7100.

AVENUE ROAD & 401 – REDUCED
2 bdrm. + solarium, 5 appliances. Immaculate, Tridel-built, great value. Call Joseph Soer, Sales Representative, 771-7100.

CONDOS ARE MY SPECIALTY!
Let me help you buy, sell, or rent. I want to talk to you! Call Joseph Soer, Sales Representative, 771-7100.

771-7100

ALAN NEWTON

REAL ESTATE LTD. REALTOR

LUXURY RAVINE HOMES — BRONTE ROAD & BRADGATE
Custom quality new homes being built. All with walk-out basements, only 6 left! *Leon Ikka 764-7200

RECENTLY REDUCED AT BATHURST & ATKINSON
3,200 sq. ft., grey & white decor, ceramics throughout! *Rae Spilberg 764-7200

BATHURST & HWY 7 "GREENPARK" BUILT
Over 2,700 sq. ft., family room, huge kit. + walk-out, 4 large bdrms, 3 baths, main laundry + + *Marlon Green 764-7200

WALK TO SHULS! EXTREMELY BRIGHT HOME
3,000 sq. ft., fin. bsmt, rec room & nanny's + 4 pc, family room & library. *Helen Winer 764-7200

VERY IMPRESSIVE! SIMPLY STUNNING! THORNHILL!
3 bdrms, pool, finished bsmt, sauna, new white kitchen, new furnace, must see! *Pam Chiotti 764-7200

BATHURST VILLAGE NORTH YORK $339,900
3+1 bdrms, 3 baths, library, family room, fin. bsmt, rec room, 60' frontage, updated! *Marlon Green 764-7200

CLARK & CENTRE ONLY $319,000
Huge 4 bdrm, family room, fireplace, super eat-in kitchen, appls, many upgrades! **Joe Salomon 764-7200

BAYVIEW & ELGIN MILLS — POWER OF SALE!
$307,000! Large 4 bedroom, main floor family room, ultra designer kitchen + +, loaded with extras! **Joe Salomon 764-7200

BATHURST & STEELES NORTH
Mint condition 4 bdrm, all brick, loads of extras, 45' lot, nice curb appeal. *Shelly Halpern 764-7200

1ST AD! BATHURST & CLARK $299,000
4 bdrm "New" Grey/White "Rosewood" home! Double garage, white kit., sunken fam. room, flex. closing! *A. Halpern 764-7200

BATHURST & CLARK $279,900
Distress sale! 4 bdrms, -over 2,500 sq. ft., loads of extras, appls, air & more! Bring all offers! *Al Sidofsky 764-7200

BATHURST & CHABAD $279,000
4 bdrms, 2 storey, dble garage, main laundry, LR/fam. rm combo, ceramics, upgraded carpets, clean +! *A. Halpern 764-7200

BATHURST & CLARK — HOP, SKIP & JUMP TO SHUL!
$278,500 — Just listed! 4 bdrms, all appliances, air, premium lot & more! *Allen Sidofsky 764-7200

BATHURST & CLARK $269,900 — 1ST AD!
Steps to shul, very special "Runnymede" home, 21 x 11 kit + wall to wall pantry, prof. fin. bsmt, upgraded! **M. Povering 764-7200

PARENTS' APPROVAL! LOCATED IN AURORA
Approx. 2,710 sq. ft. of quality/luxury. Big kitchen, huge bdrms, 49 x 137 ft. lot. $264,800! *Pam Chiotti 764-7200

BATHURST-CHABAD GATE $243,000
Starter home on court! 3 bdrm, grey/white decor, fin. bsmt, "pride of ownership," A1 location! *Andrea Halpern 764-7200

BATHURST-AVENUE ROAD-MELROSE — $219,500
2 bdrm brick bungalow, prime area, good for handyman, won't last! *Shelly Halpern 764-7200

CENTRE & BATHURST ONLY $214,900
Super buy! Large 2 storey, ultra eat-in kitchen, family room, many extras, won't last. *Karen Salomon 764-7200

BATHURST & CENTRE — BEST DEAL AROUND!
3 bdrm on premium lot, east side of Bathurst, price slashed to $199,900! *Allen Sidofsky 764-7200

BEATS A TOWNHOME! BAYVIEW & GREEN LANE AREA
7 years new brick freehold link. Air, walk-out kitchen, fenced yard, cul-de-sac lot! $188,800. *Pam Chiotti 764-7200

ATTENTION 1ST TIME BUYERS — $188,800
Bathurst Manor, lowest priced 3 bdrm home with finished bsmt + side entry, air, move in tomorrow! **Maxine Povering 764-7200

CONDOMINIUM TOWNHOMES & APARTMENTS

PENTHOUSE $249K — BATHURST & FINCH
2 bdrms, family room, den, grey/white/black decor, 2 parking, upgraded throughout!! *Andrea Halpern 764-7200

BATHURST & CENTRE — $214,900
Luxury Townhome 3 bdrms, 3 baths, finished bsmt, fireplace, backs onto parkette! *Marlon Green 764-7200

NEW YEARS SPECIAL — RIDLEY BOULEVARD
Immaculate condo, 2 large bedrooms, 2 baths, laundry, appliances, parking. *Mike Kamin 764-7200

"PALLADIUM" $157,800 YONGE N. OF STEELES
2 bdrm & den, plow floor, grey & white decor, marble, 2 parking, original owner! *Andrea Halpern 764-7200

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*Sales Representative **Associate Broker

HARVEY KALLES

441-2888 •REALTOR• 488-4488

NORTH

THE BRIDLE PATH Spectacular 30,000 s.f. contemporary mansion, grand princ. rms. — indoor & outdoor pools. $7,980,000. E. Kalles 488-4488.

BARONIAL TUDOR MANSION, magnificently proportioned, stately, rich in detail, fzbulous private setting. $4,400,000. Wendy Azzarello 4+41-2888.

OLD COLONY Magnificent custom built home. Opulent interior, grand entertaining rooms, indoor pool/tennis crt. $3,980,000. E. Kalles 488-4488.

BAYVIEW/YORK MILLS "MUSKOKA" SETTING, fabulous ravine lot with custom 5 bdrm, fam. rm. & den. Total w/o bsmt. $1,150,000 J. Zinman 441-2888.

75 x 450 RAVINE BAYVIEW/POST RD. Overlooking Rosedale ravine. Charming Cape Cod, indoor pool. Value at $995,000. Gloria Friedman 441-2888.

BAYVIEW/STEELES. Designer's own home! Bleached hardwood, custom brdlm, 4 lge bdrm, party size kitchen. One of a kind! $658,800 J. Zinman 441-2888.

1ST AD ARCHITECT'S OWN 3,400' HOME, 4 bdrms, 5 baths. Two-storey atrium. W/O lower level. $749K. D. Ruscica/B. Jacobs 488-4488.

SOMETHING DIFFERENT AT LESLIE-BANNATYNE! $489K. Vaulted ceilings! Lge. foyer, sep. DR. Lge. kit. Fam. rm.! Fin. bsmt. M. Noar 441-2888.

BAYVIEW VILLAGE $419,800. Mint cond., upgraded backsplit on quiet cresc. Private treed lot. A real gem! F. Novack/C. Nightingale 441-2888.

PRIME BAYVIEW/16TH UPGRADED, fin. lower level, fam. rm. + library, near TTC, shopping, $419,000. Call Gloria Friedman 441-2888.

BATHURST/FINCH Fab. luxury 'Tridel' condo-penthouse! Over 2,200 sq. ft. $389K. Don't miss! F. Novack/C. Nightingale 441-2888.

1ST AD! BAYVIEW/STEELES $233,8000. 3+ bdrm. semi-backsplit on 'child safe' quiet court. Private deep lot! F. Novack/C. Nightingale 441-2888.

CONSERVATORY/CLARK/BATHURST. Red. by $70K. 1,400 s.f., neutral decor, move-in cond., 2 BR, 2-4 pc. baths, exceptional kit.. G. Kerbel 488-4488.

BATHURST/MANOR "FOUR BEDROOMS" $297,000. Master suite addit./updated kit. Deck/fabulous kids yard + + +. Eleanor London 488-4488.

$249,000. YORK DOWNS/BATHURST— DETACHED, lot 50 x 121 — pretty house with cedar deck/close to subway/401 etc. E. London 488-4488.

LUXURY 3 BR. 2 BATH CONDO. Eat-in kitchen, wraparound balcony, 2 car pkg. Steps to TTC, shops. Best buy $189,900. B. Jacobs 488-4488.

DON MILLS "GREAT STARTER HOME." Sparkling townhouse on lovely courtyard, small complex, prestige Donalda area. Wendy Azzarello 441-2888.

CENTRAL

"ONE OF A KIND" CITY ESTATE with breathtaking views on a private road. The ultimate in taste and luxury. $4,450,000. Elise Kalles 488-4488.

CUSTOM DESIGNED IN TOWN HOUSE. Exquisite detailing & luxurious appointments. Elevator w/o to garden/pool. $1,480,000. Elise Kalles 488-4488.

MULTI-UNIT RESIDENTIAL PROPERTY in excellent central location. Building is well maintained, close to all amenities. Carol Gordon 488-4488.

$749K — RED.! Bathurst-Glencairn, 6 BR, 6 baths, stunning reno thru-out, pool size lot, fabulous master & ensuite! R. Greenberg 488-4488.

DESIGNER'S OWN TRIPLEX. Great Annex location — superb original details. All renovated. 3 fireplaces. Park 4 cars. $549K. P. Godfrey 488-4488.

A GREAT OPPORTUNITY ON RAVINE! A magnificent det. 3 storey facing park in Casa Loma area awaits the smart buyer at a reduced price. Call Brenda Abramson 441-2888.

$389,000. HEATH/SPADINA 1,700 SQ. FT. CONDO. 2 BR, den, 3 baths, 5 appls., pkg. Best price in complex! Won't last! R. Greenberg 488-4488.

$208,900. BATHURST/LAWRENCE 1,300 SQ. FT. CONDO. 2 bdrms., 2 baths, upgraded & freshly painted, 5 appls & pkg. R. Greenberg 488-4488.

Signature
Realty Limited

All of us at Signature Realty wish all of you a Happy and Healthy New Year

SHEPPARD/BATHURST
3-bdrm. bung. Cent. air, fin. bsmt. $255,000.

ON STEELES close to YONGE
DETACHED 3 Bdrm; new bath, new kitch., needs some work. Lot 50 x 140 $212,000.

BAYCREST/BATHURST
3-BDRMS, updat. kit., Cent air, Sept. entr. to in-law $270,000

ALLENBY SCHOOL area!
2 STOREYS det. 3-BDRMS 1½ bath, big deck, private yard, $307,000

Elyette Checroune 488-5002
(24 hrs) RE/MAX CHARTERED REALTY INC.

GREENLANE/LESLIE
$499,000 — STUNNING
$140K bsmt * $80K landscaping Gunite pool * Fabulous decor - 6 seater sauna * 6 seater hot tub * mirrors * suede wal * luxury * prestige * a one of a kind. Call R. Splitter, Sales Rep., Homelife/Heritage Group Ltd. 764-7111.

A+ THORNHILL LOCATION — $259,000 DET.
3+Bdrms - finished bsmt - sep. side door entry - in-law apt. Decorated exquisitely - mn flr fam. rm. Loaded with good taste! R. Splitter, Sales Rep. Homelife/Heritage Group Ltd. 764-7111.

ALAN NEWTON

REAL ESTATE LTD. REALTOR

ANDREA HALPERN

HOT! 1ST AD "PALLADIUM" CONDO
$157,800 — Yonge & Steeles "Menkes" 2 bdrm & den, grey/white decor, low floor, 2 pkg

SACRIFICE SALE @ "SKYRISE" CONDO
$232,900 — Yonge & Steeles, anxious vendor has 2 bdrm & den, "Liberty" model, about 1,561', white baths & kit, your choice of carpet colour.

STARTER HOME BATHURST & CHABAD
$243,900 — 3 bdrm, immaculate home on court, fin. bsmt, new paint, carpet, ceramics, top cond., flex poss.

PENTHOUSE PERFECT @ BATHURST-FINCH
$249,900 — 2 bdrms, den & sunrooms, about 2,100' of living space, grey/white decor, 2 reno'd baths, built-ins, mirrors, custom paint & new carpets, 2 pkg, a real "10"!

OWNER ANXIOUS "END YOUR SEARCH"
$339,000 — Bathurst & Clark, 4 bdrm, designer decor home on quiet street, huge family rm, open concept, white kitchen, skylight, ceramics, custom carpet, this house shines!

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Selling a home under emotional stress often leads to regrettable financial decisions. I can help protect your interests. Dozens of references attest to my sensitivity, expertise and success.

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Over the past 2 years I have handled over 40 Power of Sale transactions. My total familiarity with the intricacies of Power of Sale can help you make the right decision – whether you're a purchaser or vendor. Total objectivity guarantees your satisfaction.

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I am proud to be a member of the Elite Re/Max 100% Club. This international organization recognizes professional conduct and outstanding sales performance.

Jeff Walters
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Re/Max Realtron Realty Inc.
764-6000

Buying or Selling, let my 15 years of Marketing and Sales experience work for you.

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PROGRESSIVE REAL ESTATE INC. REALTOR

SHANE BAGHAI HOME at Bayview and Steeles, cul-de-sac! Approximately 7,500 sq. ft. of fabulous living space. $1,388,500.

BAYVIEW AND #7 $540,000, over 3,800 sq. ft. of spectacular design.

STEELES AND LESLIE $329,900 — Excellent location with 4 bedrooms.

FOR DETAILS CALL:
LAWRENCE WOLSTAT, BROKER/MANAGER 449-0090
BRIDLEPATH PROGRESSIVE REAL ESTATE INC. RLTR.

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Shelley Koral, B.A., MVA
Associate Broker
764-6000

Market Value Appraiser Residential

Your Assurance of a Realistic Appraisal Reflecting The Market Environment.

ALAN UNGERMAN REALTY LIMITED **731-7111**

BATHURST-WILSON BUNGALOW — $259,900
3 bdrms., fin. bsmnt., wheelchair access. Ted Waxman, 731-7111.

BATHURST/DREWRY - SUPER SIDESPLIT
3 bdrm., new kitch., fin. bsmnt., $279,900. Lucy Melamud, 731-7111.

BATHURST/DREWRY - CUL-DE-SAC - 5 BDRM.
Custom-built, 3,200 sq. ft., lg. rms. Paula Bernstein, 731-7111.

BATHURST/ANTIBES — 1ST TIMERS! $187,000
3 bdrm townhome, new kitch. & hdwd. Gary Hazin, 731-7111.

BATHURST/STEELES — INVITING TOWNHOME
Immac. 3 bdrm., new kitch., ceramics, firepl. EVelyn Pollack, 731-7111.

BATHURST/STEELES — DOLLAR-WISE
3 bdrm., new kitch., fin. bsmnt., $234,900. Tova Fischtein, 731-7111.

BATHURST-YORK HILL — A FAMILY DELIGHT!
Decorated 4 bdrm., gourmet kitch., lg. lot, $269,000. Gabby Goldring, 731-7111.

BATHURST-CENTRE — SMART BUYER? $214,900
3+1 bdrms., fin. bsmnt., 5 appls., Jerry Potok, 731-7111.

SPRING FARM — ACCENT ON VALUE! $254,900
3 bdrm., fin. bsmnt., quiet court, Steve Fisher, 731-7111.

SPRING FARM — A RARE FIND — $324,900
Immaculate 4 bdrm., mn. flr. fam., Indry. Galya Hoffer, 731-7111.

BATHURST-CLARK — HOMES & GARDENS DECOR
4 bdrm., dbl. gar., fin. bsmnt., loaded! $319,900. Tex Waxman, 731-7111.

Canada Trust Realty
Canada Trust Realty Inc. / Realtor

LOWER VILLAGE GATE
2 bdrm condo in prime location. Calif. shutters thruout. Hardwd flrs. Eat in kit. Custom b/i's in all closets. Ceramics. 2 walk outs top balcony. Shows beautifully. B. Wener 494-6888

FINCH & WILMINGTON
Custom European design priced to sell!! 4 bdrm main floor. Fam. rm. Greenhouse kit. Art nooks thruout. 2 w/outs from dining rm. + living rm. Built in's. Shows beautifully! Truly a show stopper! B. Wener 494-6888

BRIGHT AND BEAUTIFUL!
$344,900. 5 bdrm. 2 fireplace. Main flr laundry. Direct garage access, huge white kit. Solid oak staircase. Custom french door entry. Main flr fam. rm. Approx. 2,950 sq. ft. Priced to sell. Do not miss!! B. Wener 494-6888

BATHURST & MANOR
2 large legal triplexes. Each building has 2-3 bedroom apts. plus 1-1 bedroom apt. Both in very good condition. Good time to invest! Do not miss this opportunity!! B. Wener 494-6888

BATHURST-GLENCAIRN
$329,000 — 3 bdrm. bung., fin. bsmt., 45x135 lot. Show like a model - gourmet kit. - gleaming hrwd, flrs., walk to shop, synagogue. Call D. Abraham re this & others in the area - 783-3333.

CONDOMINIUMS

CONDO! CONDO! CONDO!
- Glencairn Subway - 1-2-3 bdrm., pool, sauna, parking, laund. enst., shabat elev. Decorated - $119,800 to $176,900 for 3 bdrm.
- 3000 Bathurst - 2 bdrm - 3 pc. enst. - $204,000. D. Abraham 783-3333

BATHURST-WILSON CONDO
$139,000 - Just listed - 2 bdrm., 2 baths, parking - shabat elev. - pool, sauna, tennis crt., value. D. Abraham, 783-3333.

LARNELL REAL ESTATE LIMITED

BATHURST-CENTRE — $249,000. JUST LISTED
3 BEDROOM + DEN, LUXURIOUS FREEHOLD TOWNHOME, 1,762 SQ. FT., MANY EXTRAS.

BATHURST MANOR
$575,000. Exclusive listing. Custom 4 bedroom, spectacular ravine lot, one-of-a-kind.

YONGE-HIGHWAY 7 — $399,900
Beautiful 2 storey, 3,010 sq. ft., $ in upgrades, finished basement - rental possibility.

TORRESDALE CONDO — $235,000
Lovely corner unit, north-west exposure overlooking park, over 1,500 sq. ft. D. Peters

POWER OF SALE

- **BLOOR/DUFFERIN.** Just reduced to $239,000. Store + apartment
- **ST. CLAIR/CALEDONIA.** Just listed. $148,900
- **JANE/EGLINTON.** $145,000. 2 units
- **MISSISSAUGA.** $749,000. 5,500 ft. of luxury.

WE WISH OUR CLIENTS & FRIENDS A HAPPY HEALTHY NEW YEAR

SHELDON LAIWINT 782-0888

HOMELIFE HERITAGE GROUP LTD

"Wishing my Clients, Family & Friends a Happy & Healthy New Year"
ROBIN KORMAN
Sales Representative 764-7111

HOMELIFE

HOMELIFE/PARTNERS REALTY INC.

MARSHA GOLDSTEIN
Sales Representative
229-4454

UPPER VILLAGE/ALLENBY
$389,000. Sunny 2 sty. 3 BR. Walk-out bsmt. to great lot 40 x 126 CAC Att. gar.

BATHURST/CLARK
Promenade 3 - Spacious 2 br., 2 full bath. 1,427 sq. ft. S.E. view, all appliances. $189,000.

WILSON EAST OF BATHURST
$239,000 Estate sale 40x115, 3 bdrm, att gar. Grt for 1st time buyer. South lot.

AVENUE RD/WILSON CONDO
$189,000 2 bdrm, 2 baths. Grt location, move-in cond. Grt amenities.

ALAN UNGERMAN
REALTY LIMITED REALTOR

TED WAXMAN
Sales Representative
wishes all his Clients,
a Happy, Healthy and Prosperous New Year
Bus. 731-7111 **Res. 667-8076**

MICHAEL KAMIN
Alan Newton Real Estate Ltd.
extends best wishes for a Happy & Healthy New Year.
Res. 222-3666 Bus. 764-7200

FOX

BATHURST/WILSON
Stunning design! 3,400 sq. ft. of luxury. 5 bdrms, 4 baths, fam rm., lib., gorgeous finishes! D. Eichorn 787-1712.

BATHURST/LAWRENCE
Great starter home - overlooks Manor Haven Park! 3 bdrms, self contained in law apt. New furnace and roof, central air. $269,000. Jacob Florans 661-8022.

BATHURST/CLANTON PARK
Custom built 4 bdrm, 2 storey on 60 x 135 foot lot. A real combination of comfort and convenience. J. Florans 661-8022.

MUST SELL BATHURST/STEELES
Large backsplit on lrge. lot close to everything . . . 2,000 sq. ft. Only $305,000 Ian S. Feldman 661-8022.

LARGE CUSTOM BUILT HOME
Immac. inside on lrge. lot Bathurst North of Finch. 3,700 sq. ft. Only $549,900 Ian S. Feldman 661-8022.

BATHURST/GLENCAIRN
3 custom houses for sale. 3,500 sq. ft. 4 bdrm, distinctive unique design, top quality materials. $775,000. 3,500 sq. ft. 5 bdrm wonderful new home $699,000. 3,250 sq. ft. 4 bdrm to be built - $537,000. Great location! Great builder S. Rotenberg 787-1712.

CLANTON PARK
Country in the city! 80 x 320 ft. lot over 1/2 acre. Build your dream home! Only $399,000. D. Eichorn 787-1712.

BATHURST/LAWRENCE
Investment properties! Fab. locations! 6 plexes, triplex $349,000 and up. D. Eichorn 787-1712.

JOSEPH FOX REAL ESTATE LIMITED

SEIDMAN
REAL ESTATE LIMITED/REALTOR
633-7373

FINCH WILMINGTON
A must to see to believe! $699,000, unique design, 4 bdrms, 4 bths, 55' liv & din. with marble & granite flrs & granite freplcs, overlooking ravine. Fam. size kit, built-in appls., fin. lower lvl w/indoor pool & w/outs to beautiful garden. Don't miss!

BATHURST YORK DOWNS
$274,000, 4 bdrm, 2-storey, 3 bths, mod. kit., appls, gar. Steps to everything, A-1 buy.

BATHURST MANOR $310,000
Lge. split-lvl, 3 bdrms, 3 bths, den, w/out, fin lower lvl, dbl gar. Steps to everything.

BATHURST SHEPPARD
Up-dated 3 bdrm., 2 bths, mod. kit., fin. bsmnt., gar.

GLENCAIRN BATHURST
Ideal for renovators or builders. $399,000 4 bdrm., 2 storey. 50'x150' lot, gar.

A. & D. SEIDMAN 633-7373

RANDY KALEF REAL ESTATE INC.

Our best wishes for a Happy & Healthy New Year

לשנה טובה תכתבו

443-8818

CLARK-BATHURST
$249,000 3-bedroom + finished basement, 3 baths, w/out from kitchen to lovely garden, appliances, air Sally Rosen 884-4425 Century 21 Smith Ltd.

BATHURST-YORK HILLS
$319,000 3+2 bedrooms, gorgeous family room, kitchen, den, finished basement, 4 baths, 2 car garage, Sally Rosen 884-4425 Century 21 Smith Ltd.

RYBAK
REALTY LTD. RLTR

Bathurst and Glencairn
3 bdr. bung., fin. bsmt. W/in-law apt. + rec rm, choice location. Walk to shuls and all conveniences.
787-7151 Rybak Realty Ltd.

1 Houses For Sale

Best wishes to all our
Friends and Clients
for a
Healthy, Happy and Prosperous New Year
From everyone at
ROYAL LePAGE at
500 Glencairn Ave. *(at Bathurst)*
Royal LePage Real Estate Services Ltd., Realtor

Bathurst/Clark. Premium lot amongst million dollar homes (80 ft. x 150 ft.). Existing 5-bdrm house. Property ideal for redevelopment. Walking distance to synagogue. Days 593-9750.

2 Houses For Sale Private

Beautiful Georgian
East of Bathurst
4 bedrooms, 3 bathrooms.
Beautiful large garden.
Near Shaarei Shomayim and Torah Emeth.
No Shabbos calls
$695,000
787-5794

Bathurst/York Downs - On Timberlane. 4,500s.f. Ravine. Indoor pool. Immaculate. Sale or rent. $825,000 or $3,500/month. 636-5281. 11526

Cedarvale Estate Sale. 4 bedrooms, 3 bathrooms on oversized lot. Separate nanny's quarters. C.A.C. Walking distance to several synagogues and dayschools. $499K. 488-2975. 11837

Bathurst/Wilson - Edinburgh Drive. 6 room house. Attached garage. Finished basement. Large backyard. Asking $285,000. 225-7517. 11790

Bathurst/Centre - 4 plus 1 bedroom, 5 bathrooms. Finished basement. Premium lot. Child-safe court. 889-1586. 11426

Bathurst/Steeles - Luxury 4 bedrooom, 4 bathroom. Cathedral ceiling. 2 fireplaces. Near schools and shuls. $499,000. 661-1606 818

Clark/York Hill - 3 bedroom, 4 bath. Finished basement. Many upgrades. With or without appliances. $273,000. 764-2880. 11706

4 Houses For Rent/Sale

Bathurst/Patricia - 4 bedroom sidesplit, 3 bath. Family room. Lot 58x132'. Upgrades. $329,000. Rent, $1,590. 782-8884, 782-9944. No agents. 11633

5 Houses Wanted

Tribute Homes- Allen Expressway off Faywood. Larger models preferred. No corner lots. Collect, 705-264-8479 after 7pm. 11799

6 Condominiums For Sale

- **PROMENADE.** 2 bd. + sol. $165,900. G. Hazin, 731-7111.
- **115 ANTIBES.** 2 bd., balc., $174,900. Ted Waxman, 731-7111.
- **271 RIDLEY.** 2 bd. S. view, $189,900. Ted Waxman, 731-7111.
- **8501 BAYVIEW.** 2 bd., balc., $159,900. E. Pollock, 731-7111.
- **BATH-EGLINTON.** 2 bd. co-op, $129,000. G. Goldring, 731-7111.

UNGERMAN RLTY. RLTR.

133 TORRESDALE #2402, open by appt. all wknd! Lge corner 2 bdrm, eat-in kit. O'looks park, all offers considered G. Friedman 441-2888 Harvey Kalles Real Estate Ltd.

BATHURST & STEELES
- 2 Bedroom at 80 Antibes Dr. Parking. $1,140/mo. Immediate
- 3 Bedroom at 135 Antibes Dr. Balcony, Pkg. $1,300/mo. for Dec. 1

Abe Gitalis
979-5700

6 Condominiums For Sale

Canada Trust Realty

UPPER FOREST HILL
$275,000 - New York style penthouse, with 3 large bedrooms & den, ensuite, 3 baths, 3 w/o's to large south facing terrace, perfect for entertaining. for info call Helene Katz, 481-3443.

Wakefield REALTY CORPORATION

CLARK-HILDA PENTHOUSE
$285,000 Grand and gracious 2 bdrm. Master bdrm. with stunning built-ins. Ensuite is mirrored & marbled. Eat-in kitchen. Walk to shopping and synagogue. Call Chaim Platt 488-5590.

BATHURST-STEELES
Lux. 2 bdrm., 2 full wshrms., approx. 1,400 sq. ft., must be sold! Only $155,000. **GIDEON WAICHENBERG,** Re/Max Vista Realty Inc., Rltr. 520-5700

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EVERY HOUR . . . EVERY DAY . . . You'll be glad you bought this 3 bedroom luxury suite at Yonge/York Mills. Every wish has been fulfilled in this magnificent residence. $1,385,000

REDUCTIONS . . . REDUCTIONS . . . REDUCTIONS

1201 STEELES — "THE COURTLAND" — NOW $169,900 Wonderful building + great views. Fireplace, balcony. Spacious suite located Bathurst/Steeles.

3000 YONGE — "GOVERNOR'S HILL" — NOW $345,000 Almost 1,600 sq. ft. of beautifully planned space. 2 bd/2 bath/2 park. Excellent plan. View of park.
112 BAY — a "Power of Sale" — Now $569,000 Approx. 2,700 sq. ft. in a "low profile" luxury building. Only 2 suites per floor. Like a home. Well-serviced building.

AND MORE VALUE FOR YOUR DOLLAR . . .

357 ALBANY — 2 bd. townhouse on the park. This is an opportunity to buy in while rates are at their lowest in twenty years. Only $164,000.

THINKING OF MOVING INTO A CONDOMINIUM? FOR AN EVALUATION ON YOUR HOME
PLEASE CONTACT
ROSLYN AVERY 925-9191
CHESTNUT PARK REAL ESTATE LIMITED REALTOR

SKYMARK **REVIEW DON MILLS & FINCH**
SKYMARK: 2 b.r. + sol. to a penthouse, 3 b.r. + fam. w/landscaped roof gdn. (approx. 2,700 s.f.). Rental, 2 b.r. + sol. For our updated inventory call Santee Leung, **THE SKYMARK SPECIALIST,** 441-2003/-24 hrs. on call, carphone + pager. **SANTEE LEUNG INC.**

Bathurst/Clark - Penthouse corner unit. Must sell. 941-1564, 882-5277. 11652

Private Sale
Bathurst/Steeles - Primrose. 2 bedrooms plus solarium, 2 baths. 5 appliances. Blinds. Locker. Parking. South view. $169,900. 225-7611, 736-1780. 11843

Large 3br. 155 Marlee. For sale only. High floor. West view. Shabbos elevator. 5 appliances. Upgraded kitchen and master bath with whirlpool. Asking $210,000. 785-1670. 11690

7 Condominiums For Rent

Bathurst/Finch - 1 bedroom plus den. Furnished and equipped. November-April. 661-8855.

Bathurst/Finch - 2 bedroom, 2 bath. Completely furnished. Parking. $900/month. November till end of March. 638-2496. 11644

Bathurst/Neptune - Luxury 3 bedroom. 5 appliances. 886-2251 evenings, 881-5553. 11738

9 Condominiums Wanted

ANTIBES DR.
1-2-3 bdrms. wanted. 665-3044. GEORGE BARON RLTR.

10 Accommodation Available

Two furnished rooms in Thornhill home, near Steeles. Private and semi-private bathroom. Laundry privileges and possible kitchen privileges. Female non-smoker only. Rent reasonable and negotiable. Call evenings only. Ruth 669-4005. 11825

Don Mills/Eglinton - Refined female student, non-smoker. References. Furnished room in spacious apartment. Please call for interview, 449-4410. 11740

Bathurst/Eglinton - Beautiful room. Private washroom. Shared kitchen. TTC. Business person. References. 256-0722. 11848

12 Shared Accommodation

Marlee/Ridelle - Non-smoker to share furnished 2 bedroom apartment. November 1. 787-4378. 11723

Please help with the rent. Lovely house. Nice guy. Smart little dog. Main floor. Gilbert, 782-1319. 11814

Finch/Dufferin - Hello! I (female person) wish to share 3 bedroom lowrise with woman, non-smoker. Kosher style. Parking. Laundry. 398-6010. 11823

Mississauga. Highway 10/Eglinton. Transportation at door. Female to share 2 bedroom, 2 bathroom. Close to Square One. 507-8394. 11794

Rosebury Square. Large 3 bedroom, 1½ bath to share. Non-smoker. 785-9792. 11792

6 Condominiums For Sale

SKYMARK **REVIEW DON MILLS & FINCH**
SKYMARK: 2 b.r. + sol. to a penthouse, 3 b.r. + fam. w/landscaped roof gdn. (approx. 2,700 s.f.). Rental, 2 b.r. + sol. For our updated inventory call Santee Leung, **THE SKYMARK SPECIALIST,** 441-2003/-24 hrs. on call, carphone + pager. **SANTEE LEUNG INC.**

13 Apartments For Rent

Bathurst/Sheppard - Self-contained 1 bedroom basement. Parking. Single male preferred. 630-2990. 11767

Manhattan Place. Large 2 bedroom, 2 4-piece bathrooms. 6 appliances. Fireplace. Lovely view. Parking. Valet. Security. Pool, etc. A.C. $1,650. Available immediately. 889-4368 11798

Wilson Heights. Own entry. Nicely furnished bachelor. Kitchen. $450. 631-9158. 11787

Eglinton/Allen - 1 bedroom semi-basement. October. $600. 256-9849. 11841

Bathurst/Wilson - 1 bedroom apartment in triplex. 635-6313. 11776

Beautifully newly renovated 2 bedroom basement. Eat-in kitchen. 3 piece bath. Seconds to TTC and shopping. Quiet area. $675 inclusive. 783-2467, no Saturday calls. 11851

Bathurst/Wilson - Furnished/ unfurnished new bachelor basement. Female non-smoker preferred. $395. 785-7770 after 8pm. 11713

Bathurst/Sheppard - Furnished 1 bedroom basement. Reasonable rent. 636-2007. 11839

13 Apartments For Rent

Bathurst/Steeles - Furnished 2 bedroom, 2 bathrooms. Parking. December 1-May 15. 665-1577, 665-6373. 11842

Bathurst/Steeles - 1 bedroom plus den, 2 baths. November 15-April 15. 226-2448. 11782

Large 1 bedroom furnished. Marlee/ Ridelle. $588/ month. 782-6342. 11786

Bathurst/ Sheppard. Basement apartment. 1 bedroom. Full kitchen. Livingroom, private bath. Separate entrance. Ideal for couple or single female. 633-3749/ 633-1642. 11757

1 bedroom plus den, 1½ bath furnished. November- April. 633-2116. 11840

20 Cottages For Sale

BIG CEDAR POINT, ALCONA BEACH
Located on a quiet cul de sac, this year round sandy beach waterfront with 2 docks and newly renovated 2 storey with guest house. Won't last. Call Robert Lusted 881-6365 Transworld Simcoe Inc.

23 Florida Property For Rent

Pompano Beach. 2 bedroom, 2 bathroom. Close to beach. 881-1432. 11779

Tamarac. Lime Bay. 1 bedroom, 1½ bath newly furnished condo. Clubhouse. Pool. Tennis. 2 blocks from golf course. $900u.s. monthly. 486-1739. 11707

Naples, Moorings area. Apartment furnished 2BR 2BA and more. Convenient location off Harbour Dr. $795 month annual. Telephone 705-567-4671. 11250

N.M.B. Share 2 bedroom apartment, beautifully furnished, with single, healthy refined lady. 633-2008. 11764

Hallandale. 3/4 month season rental. Lovely apartment. Furnished. 2 bedroom, 2 bath. 30' terrace overlooking intercoastal waterway. Fairways Riviera North. Covered parking. Call evenings, 516-371-3047. 11759

Hallandale. 2 bedrooms. Month of March. 391-2755. 11791

West Palm Beach, Century Village. 2 bedroom, 1½ bath. Elegantly furnished. Steps to clubhouse, pool, synagogue. Kosher kitchen. Call weekdays, 736-0926. 11845

North Miami Beach. Furnished 2 bedroom, 2 bathroom. On Intercoastal. Pool, rec centre. Convenient shopping. Minimum 6 months, $1,000u.s. monthly. 223-5272. 11852

BOCA POINTE
3 bdrms, 2½ washrooms townhouse. Dble garage. Beautifully furnished. Pool, clubhouse. Available January 10th 391-1990.

Would a couple like to spend the winter months in a lovely 3 bedroom, 2 bathroom duplex. It has all the amenities- close to the shuls, Jewish Community Centre and on the bus line. We would love to have you. Please call 604-266-0150 or write to the Kettleman's at 1006 West 37th, Vancouver, B.C., V6M 1L8. Price including utilities is $1,800 per month. Dates are October 27-March 1. 11661

Ft.Lauderdale. Back on to 18th fairway. Colony West G.C. 2 bedroom, 2 bath. Ground end unit. Sands Point condos. Great active adults only area. Photos and references available. 30 feet to pool. All amenities. University and commercial, November to April. 4 month minimum. 819-8250 Saturday- Wednesday, 12-6pm. 11475

West Palm Beach. Century Village. 1 bedroom, 1 bath. January- April (3 months). $750u.s. monthly plus utilities. Merle days 475-3667 evenings 731-7681. 11827

24 Florida Property For Sale

Hollywood. Nicely furnished large 1 bedroom condo. Great buy. Low maintenance and taxes. Available December 1. $34,000u.s.- Pictures and video available. 498-9808. 11832

Indian Springs, Boynton Beach. 2bdr, 2bth, 2nd floor. Water and golf view. $75,000. 203-966-2829.

24 Florida Property For Sale

Ft. Lauderdale. 1 bedroom, 1½ bath/ den. Near transportation. Clubhouse. 3 pools. Move-in condition. $34,900u.s. 617-332-3994, 305-735-9672. 11657

Palm Aire - Cypress Bend
Buying, Selling or Renting. Call us for all your Real Estate needs.
Wieder Realty Inc.
(305) 978-8300

25 Florida Property For Rent/Sale

Timeshares. Fully furnished apartments. Nicest locations on Florida Beach. 739-6401. 11783

Palm Aire. 3 bedroom, 2 bath. 1st floor. 3 month minimum. $1,800 monthly. 764-9674. 11760

25 Florida Property For Rent/Sale

West Palm Beach. 1 bedroom, 2 baths. Villa condo, minimum 3 months. $30,900. Days 832-2293, nights 476-2383. 11752

27 Israel Properties

Jerusalem. Central. Near Wolfson. Furnished 4 bedroom apartment. Knesset view. Available from November 1 monthly or longer term. Kosher. Shomer Shabbos. 633-8903.

Israel properties wanted, willing to pay in cash dollars. Zohar 667-0956. 11627

Property in Israel wanted. All kinds. Call Mr. Jacobs. 771-1915.

Jerusalem, house for sale. Modern suburban Jerusalem. Brand new detached modern stone home on 750m lot. Spectacular view of Jerusalem. For more information call 886-8267.

31 Industrial/ Commercial Space

BOUTIQUE SPACE
on prime
BATHURST ST.
in busy Hair Salon
787-4967

33 Vacation Properties

LAKE SIMCOE
Big Bay Pt., 101 frontage, 1 acre S/E exposure, new boathouse & breakwater. Asking $469,000. Don Jerry 705-722-0415.
Re/Max Chay Realty Inc.

37 Investment Opportunities

Ralph Ades. Investment counsellors. Financial consultants. 35 years experience. We advise and plan according to individual needs/circumstances. Please call 486-7729. 11810

38 Announcements

Donate your used car to charitable organization. Will receive tax deductible receipt. 771-8060. 11837

39 Social Announcements

Sherman-Robins. Helen and Bob Sherman of Oshawa, are happy to announce the engagement of their daughter Dani to Alan, son of Thalma and Monty Robins of Toronto. A summer wedding is planned. 11857

42 Articles for Sale

Mont Blanc pens. Remarkable, remarked on, remembered. For gifts and personal use. 638-1020.

Rare, mother of pearl on hand painted black laquer Chinese screen. 4 panels. Exquisite. $1,300. 378-2220 leave message.

46 Employment Opportunities

Notice to advertisers - The Ontario Human Rights Code prohibits discrimination because of age, sex, marital status, race, creed, colour, nationality, ancestry or place of origin. In compliance with this code **The Canadian Jewish News** reserves the right to make the necessary changes in advertising copy. 9078

Office clerk required by handbag/luggage wholesaler. Duties include reception, filing, office work, etc. Previous experience an asset. Potential for advancement. Elpro Corp. 750-4660. 11847

Office manager wanted to run and organize the administrative office of a Jewish organization. Experience with WordPerfect, AccPac, related programs and good typing skills essential. Must be highly organized. 771-8060 836

Camp Director wanted. Camp Katonim, a unique day camp on Lake Simcoe, requires a resident camp director for the 1993 season. Located on Balfour Beach. Keswick. Dormitory facilities for 40 staff, 120 day campers. Camp experience necessary. Call Marla Shoom, 730-0633. 11855

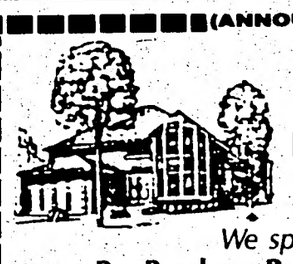
Administrative assistant. Part-time. One day per week. Must be knowledgeable in WordPerfect and general administrative duties. Salary negotiable. Contact Barbara, 488-3320. 11742

The Jewish Directory seeks three part-time advertising sales representatives for our 1993 edition. Sales experience would be an asset. Generous commission paid. Call Mr. M.B.Rose at 787-5603 for more information. 11859

High fashion boutique requires energetic salesperson. You must have minimum 3 years experience in ladies wear including fashion co-ordinating and personalized service. 881-8819.

38 Announcements

(ANNOUNCEMENT)



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We specialize in:
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*Pre Closing *Pre Year End

Comprehensive written & verbal reports on site only $225.00 (includes GST)

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Members: Ontario Association of Home Inspectors, American Society of Home Inspectors (ASHI)
Let an expert inspect your dream home
886-2856
Since 1977
We wish our customers and friends a Happy & Healthy New Year
STEVE BALSHIN, President

46 Employment Opportunities

I.C. & I. MANAGER
(PARTNERSHIP POSSIBILITY)
Experienced salespersons share your real estate career with successful staff. Call Ted Chester, **444-6311**.

47 Employment Wanted

Communications specialist. Experienced in corporate meetings, fundraising, video, film and sales. Seeking contract or full time. Call Sam, 785-5632. 11835

Presently employed experienced condominium manager (20 years) available 1-3 days weekly. Box 5623 CJN. 11365

48 Business Opportunities

Parents, teachers, everyone that loves kids, start your own home business. Discovery Toys. Cheryl, 770-7116. 11822

Bathurst north of Wilson. Retail food business. Renovated corner store. 1,500s.f. Small, busy plaza. No goodwill. 782-8884, 782-9944. 11633

Businessman looking to purchase small to medium sized business in full or as working partner. Box 5629 CJN. 11698

49 Financial Opportunities

Fountain pens/Wristwatches. All types wanted by collector. Will pay from $5 to $5,000 for your old pen or wristwatch. Ray, 278-2075. 11574

50 Domestic Help Available

NANNIES, HOUSEKEEPERS
COMPANIONS
HOUSE COUPLES, COOKS
CLEANING HELP
LIVE IN/LIVE OUT
FREE TRIAL PERIOD,
GUARANTEE
AND PAYROLL SERVICE
Call: GERRY TAYLOR
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Medical Personnel Pool.
People Helping People... Each And Every Day.

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A personal service for ladies desiring carefully screened and trained professional care for the elderly. We match special needs with special care providers.
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PRESTIGE
NURSING SERVICE
Provides Homemaking Assistance in:
- Caring for Loved-ones
- General Companionship
- Household Chores
- Grocery Shopping
- Transportation

We aim to provide the best!
740-9441

Needed: Employers to sponsor top class nannies, housekeepers, companions. Mr.Rittner, 785-6004, 661-7909. 11093

Nurse from Israel for elderly or children and adults with special needs. Liza, 669-4464. 11819

Nannies/Housekeepers - Live-in/out, available for immediate and future placement. Reasonable rates. Licensed. Domestic Referral Services. Ellen Shiewitz. 886-1630. 11623

Cleaning lady will clean your home or office. Please call 635-1634. 11750

Woman seeks weekly work caring for elderly. 663-0899 evenings. 11755

50 Domestic Help Available

Responsible, mature person experienced in cleaning hotels, homes and offices. 588-4872, 1-4pm. 11807

Two reliable, experienced cleaning ladies available. Immediately. Monday-Saturday. 9-5. Good rates. Houses, apartments, condos, private offices. References. 633-1701, 9-6. 11525

Qualified, experienced Health Care Aide seeks position to care for elderly/handicapped in their home, Monday-Friday. 650-9310. 11766

Experienced registered nurse looking for employer. Julia 886-2194. 11789

Day-Glo Cleaning Services. Experienced. Reasonable. Call 785-3637. 11411

Cleaning lady available. Apartments and houses. Experienced, references. Lorn 740-5846. 11571

51 Domestic Help Wanted

Mature woman, experienced working with elderly in wheelchairs. Must have references. Live-in. Good home. 783-4368. 11824

53 Business Personals

Join Chance a Glance for successful matchmaking. Holiday special! 889-5908. 11780

Jewish Contemporary Singles- Unique and affordable. Established 1985. Monthly payment plan is available. 250-1345. 11600

Autos delivered Florida, Arizona, California, Vancouver etc. Established 35 years. Toronto Driveaway Service, 225-7754. 11630

Professional and Business Singles- Meet attractive, intelligent and compatible people. Call Dr. Fren & Associates. Reasonable. 28 years of successful introductions, 691-7775. Mississauga, 270-5635. Guelph, 767-2104. 11570

Now in Toronto! Jewish Singles Registry (Toronto, Montreal, Ottawa). Take the "blind" out of the blind date. Have access to over 1,000 Jewish singles excited to meet other Jewish singles. Get to see, hear, and learn all about your potential partner before any introduction is made. 398-7068. 11772

In a perfect world the man of your dreams appears from nowhere. At **Jewish Dateline** we can help turn your dreams into reality. Call 789-0110. 11500

54 Personal Companions

REPLYING TO A COMPANION AD WITH A *CJN* BOX NUMBER?
For these ads simply address your mail to:
The Canadian Jewish News
10 Gateway Blvd., Suite 420
Don Mills, Ontario M3C 3A1

One loving auntie would like her niece to meet a gentleman. She is attractive, witty, cuddly and 54. Would like to meet a serious man, 54-65, genuine mensch. Photos returned and all inquiries answered by her. Box 5620 CJN.

Stranger things have happened. Tuesday, August 25, 1992, 9:30am. Our eyes met as I left the Certiguard at Leslie and York Mills, and got into my **Red Miata** I wondered... You got out of a red mid-sized car and entered the service reception. We smiled and exchanged "hello", your eyes followed me as I prepared to leave. I drove off wondering if we'd ever meet. Who are you?? If this scene jogs your memory, please reply to Box 5665 CJN. Photo appreciated to verify. 11816

Jewish attractive male, business executive, wild with a great sense of humour, enjoys life to the fullest, would like to meet a very attractive, slim non-smoker, 22-38, who would like to have a very special, romantic, long lasting relationship. Don't delay, reply today. Box 5652 CJN. 11674

54 Personal Companions

My first ad- your first reply? Meet you halfway! I'm a petite, fit, single, non-smoker, worth-a-second-look-attractive woman/girl in my thirties. Intelligent, creative, (com)passionate and trustworthy, I am very active with varied indoor and outdoor interests. If you are a special man in your 30's-40's who would welcome a meaningful relationship/future with a woman who has a smile in her voice and a sparkle in her eye, then I'd like to hear from you. The New Year invites reflection. Tell me what makes you You. Only sincere replies please. Photo would be a bonus. Box 5668 CJN. 11845

Male, 38, intelligent, wishes to meet female, preferably younger, for kosher style and chinese cuisine, sport events. Girl with traditional values for companionship. Box 5670 CJN. 11860

Help me complete the Toronto Star's crossword puzzles. I'm a professional SJF, who enjoys travelling, sports, city and country life. You, a considerate professional SJM, 42-56, share my interests and seek a special friend for a long term relationship. Box 5643 CJN. 11530

For my attractive, young looking charming cousin. She is 67, own home. I am looking for a modern orthodox gentleman 67-72, who is active, well adjusted and financially secure. Photos returned and all inquiries answered. Box 5620 CJN. 11796

Romeo, Romeo, whereforth art thou? I've been standing on this balcony all these years, freezing my beautiful - off. Are you still that warm, caring, funny, fit guy I used to know? You're probably between 40-45 by now. So come on sweetie pie, drop old Juliette a recent photo and a line, and we'll see if we could rekindle those old sparks again. Box 5660 CJN. 11768

Nice Jewish Boy from good family, early 30's, looking for Nice Jewish Girl, 24-30, who enjoys fun, adventure, travel and lots of excitement. Box 5666 CJN. 11820

Attractive, divorced, fun-loving, romantic, open-minded, educated 43 year old gentleman, wishes to meet an established, attractive lady, 30-42, with similar down to earth qualities for a serious relationship. Photo if possible. Box 5613 CJN. 11720

Single, attractive, athletic Jewish male from Buffalo, seeks attractive, slim, non-smoking female in her 20's, who enjoys movies, travel and dancing. Please respond with note and phone number. Box 5661 CJN. 11774

Attractive, athletic professional male, mid-30's seeks open-minded female for relationship. 633-3863. 11858

Serious, bright, attractive lady wishes to meet middle-aged man with high morals for genuine friendship. P.O. Box 3181, Station D, Willowdale, Ontario, M2R3G6. 11725

Widow, Jewish, late 50's, slim, attractive, classy and charming, enjoys the arts, loves to dance, would like to meet unattached Jewish gentleman with similar qualities and interests, to age 70. Box 5664 CJN. 11815

Widower, 47, with 2 children, kind and gentle, looking for honest, caring woman, 34-44, to share life together. Children welcome. Box 5663 CJN. 11797

Active, healthy senior widower would like to meet a lovely lady interested in sharing accomodations and expenses this winter in Florida. No strings attached. Box 5616 CJN. 11769

Attractive Israeli doctor, 41, in Toronto for a few months, well established, intelligent with a good sense of humour, seeks a Jewish female with similar qualities for a long lasting relationship. Write to 222 Elm Street, Apt. 610, Toronto, Ontario, M5T 7K5. 11800

Down to earth male mensch seeks female mensch. I am in my early 50's, 5ft 4in., and on the quiet side until I feel comfortable with someone new. I'm interested in current events, enjoy watching and discussing sports, playing baseball + bowling. I also enjoy going to movies and listening to most types popular music. Although I observe the Sabbath and all jewish holidays. I will eat dairy dishes in non-kosher restaurants. I feel that I have a good sense of humour. Reply to CJN box 5659. 11758

54 Personal Companions

Gay male, 35, enjoys camping, canoeing, motorcycles, travel, films and delis. Seeks fit, masculine male, 22-35, for companionship/romance. 968-1630.

Five funloving females fancy finding Jewish jovial genuine gentlemen, for wine, cheese & social ease! 45-55 singles only r.s.v.p. Box 5656 CJN. 11856

Single, attractive, athletic Jewish doctor, 31, would like to meet an attractive, fit, personable, South African Jewish female, in her 20's. Please respond with note, phone number and photo if possible. Box 5662 CJN. 11775

I am naturally attractive, with long chestnut brown hair, mysterious hazel eyes, 5'5", slim, elegant and refined. I am a girl who is sensitive in heart and lively in mind, friendly, decent, straightforward, conservative and compassionate with a vivid sense of humour. I would look forward to meeting a 34-42 professional or businessman. So take a chance, we could meet for coffee. Photo appreciated. Box 5597 CJN. 1828

55 Obituaries

RACHEL'S CATERING GLATT KOSHER COR150
- SHIVA DINNERS
- SHIVA PLATTERS
- HOT & COLD MENUS
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SHIVA
•Full Course Meals •Cold-Cut Platters
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•Soups & Salads •Desserts
in the OUTDOOR PROMENADE
7700 Bathurst St., Thornhill
Bathurst & Centre Sts.
771-PERL or 771-7375
3015 Bathurst St. 787-4234
Free Delivery

Aminov, Mark on September 13, 1992.
Efraimou, Eliezer on September 5, 1992.
Freedman, Dora on September 9, 1992.
Garbarz, Maurice on September 11, 1992.
Kaplan, Zizka on September 11, 1992, late of 130 Midland Ave.
Kummerman, Zipora on September 8, 1992.
Rosen, Rae on September 11, 1992, late of Lincoln Place Nursing Home.
Rotenberg, Harry on September 10, 1992.
Sandler, Lillian on September 11, 1992.
Schuldapper, Lea on September 6, 1992.
Teschner, Rita on September 12, 1992.
Wolfman, Sylvia on September 13, 1992, late of 32 Carscadden Drive.
Richmond (Goldsmith), Ben on September 6, 1992.

Steeles-College Memorial Chapel

55 Obituaries

FIGHT CANCER!
CALL THE
ISRAEL CANCER RESEARCH FUND
487-5246
for information on how you can support Cancer Research in Israel.
NEW YEAR GREETING CARDS AVAILABLE
THIS AD IS COURTESY OF "THE ELEGANT GARAGE SALE"

George Levy on Aug 26/92, late of 59 Stayner Avenue.
Daniel Gottesman on Aug 29/92, late of 2 Restwell Cres.
Barbara Nisker on Aug 30/92, late of 23 Tepee Court.
Julia Brown on Aug 31/92, late of 758 Briar Hill.
Beatrice Zarnett on Aug 31/92, late of 169 Highbourne Road.
Ita Levin on Aug 2/92, late of 6250 Bathurst Street #801.
Evelyn Goodman on Aug 2/92, late of 240 Heath Street #604.
Albert Caplan on Aug 3/92, late of 15 Canyon Avenue #1006.
Dinah Zweig on Sep 3/92, late of 267 Maxwell Street.
Dora Bornstein on Sep 5/92, late of 523 Bedford Park Ave.
Nathan Goldlist on Sep 4/92, late of 7420 Bathurst St. #403.
Ruth Zaid on Sep 5/92, late of 100 Canyon Ave. #903.
Gerald Groship on Sep 6/92, late of 95 Thorncliffe Park Dr., #3105.
Ludwig Morgenroth on Sep 6/92, late of 85 Ames Circle.
Lily Mallen on Sep 6/92, late of 3560 Bathurst Street.
Philip Guterbaum on Sep 7/92, late of 35 Canyon Avenue.
Harold Fine on Sep 6/92, late of 1 Greenbush Road.
Leon Zellermayer on Sep 7/92, late of 14 St. Matthews Road.
Joseph Silver on Sep 8/92, late of 52 Duncannon Drive.
Stephanie Burns on Sep 8/92, late of 186 Castlewood Road.
Rose Mintz on Sep 8/92, late of 7460 Bathurst Street #406.
Helen Fletcher on Sep 10/92, late of 80 Fallingdale Cres.

BENJAMIN'S PARK MEMORIAL CHAPEL

To place an unveiling notice **please call at least 14 days prior** to the unveiling date

56 Unveilings

The unveiling of a monument to the memory of the late
SAMUEL MILBERG ז"ל
will take place
Sunday, October 4th, 1:00 p.m.
Bathurst Lawn Memorial Park
Upter Friendly Society Section
Relatives & friends are invited to attend.

The unveiling of a monument to the memory of the late
BEN (Boruch) TAUB ז"ל
will take place
Sunday, September 27, 10:00 a.m.
Bathurst Lawn Memorial Park
Stopnitzer Young Men's Society Section
Relatives & friends are invited to attend.

The unveiling of a monument to the memory of the late
BERNARD NOYEK ז"ל
will take place
Sunday, October 4th, 11:00 a.m.
Mount Sinai Memorial Park
Shaarei Shomayim Section
Relatives & friends are invited to attend.

The unveiling of a monument to the memory of the late
MARK ROSENTHAL ז"ל
will take place
Sunday, October 4th, 10:00 a.m.
Dawes Road Cemetery
New Driltzer Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
Harry B. Greenberg ז"ל
will take place
Sunday, September 27th, 11:00 a.m.
Bathurst Lawn Memorial Park
Lithuanian Farband Section
Relatives and friends are invited to attend

For a selection of
SHIVA MEALS
see column 55

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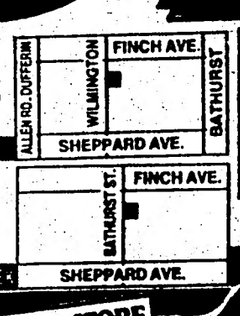

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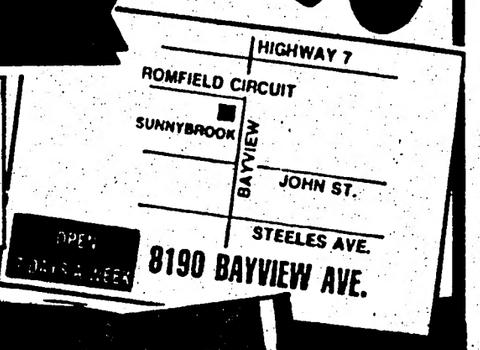

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לשנה טובה תכתבו

ROSH HASHANAH 5753

לשנה טובה תכתבו

The Year 5752 in Review

Tremendous changes rocked the world

Happy Israelis celebrate Yitzhak Rabin's victory as the new prime minister.

ISRAEL

Labor's victory in Israel's June elections ended a period of internal and external problems for the Likud party. Hampered by disunity, Likud saw its internal squabbles played out publicly with little discretion. The party's troubles peaked during the falling out between Prime Minister Yitzhak Shamir and Deputy Prime Minister and Foreign Minister David Levy, who openly criticized the Likud leader and denounced his policies.

The inability to absorb Soviet olim was seen as a major failure of the Likud and its absorption minister, Yitzhak Perez, who lost his Knesset seat in the election.

While the flow of olim slowed this year, many of the 340,000 who have come to Israel since the beginning of mass aliyah in 1989 still face unemployment. Of the olim who arrived with degrees — 40 percent of all Soviet olim — nine percent are unemployed while half of those who have found work are not in their trained vocation.

Levy's criticism of Shamir was directed primarily towards his conduct of relations with the United States, which deteriorated throughout the year. While U.S. President George Bush called for the repeal of UN Resolution 3379 — which equated Zionism with racism — this diplomatic gesture did little to curb growing strains between the United States and Israel.

Shamir's hard line pro-settlement policy jeopardized $10 billion in U.S. loan guarantees badly needed for the effort to absorb Soviet and Ethiopian olim. U.S. Secretary of State James Baker publicly stated that loan guarantees would not be secured without a settlement freeze in the territories, a commitment Shamir refused to make.

Nevertheless, hopes for peace rose to impressive heights when peace talks began in Madrid in October and then moved to Washington. But expectations sobered as the talks got underway. Discussions and disagreements centered around such procedural issues as Palestinian representation, the degree of U.S. involvement and the arrangements for further talks.

For his part, Shamir tried to display Israel's independent will, defying schedules set by the United States and holding bilateral talks with Arab countries without U.S. intervention.

Israel's delicate relationship with the United States became an issue. As the relationship weakened, Israelis feared that their country's strength at the negotiating table would also diminish.

On June 23, voters expressed their dissatisfaction and brought the Labor party, led by former defence minister Yitzhak Rabin, to power. His pragmatic approach, it seemed, would better suit Israel's needs. His pledge to act only in the interests of security rather than ideology held weight in light of his reunification of Jerusalem as chief of staff during the 1967 Six Day War.

The votes that ousted Likud that did not fall to Labor went to the Meretz and Tsomet parties. Meretz was favored by the left because of its pledge to freeze settlements in order to further the peace process. Tsomet's rejection of territorial compromise appealed to right-wingers; the reputation of its leader, Raphael Eitan, for integrity also attracted many non-aligned voters.

Once in power, Rabin moved quickly. He extended open invitations to Arab leaders to come to Israel and offered to visit them in return. (Only Egypt's Hosni Mubarak took him up on the invitation.) He also offered a number of concessions to the Palestinians, freeing some 800 prisoners and easing entry permit regulations for Arabs in the territories wishing to work in Israel.

These actions, along with legislation aimed at curbing Jewish development in the territories, resulted in strong U.S. support for the new Israeli leader. President Bush invited him to the summer White House in Kennebunkport, and used the August visit to announce that the long-awaited loan guarantees would be granted.

The peace talks that began in Washington on Aug. 24 produced dialogue, for the first time, between Israel and Syria. After they recessed on Sept. 3, Rabin stunned Israelis and the international community alike with an offer to give up part of the Golan Heights.

An unpleasant reminder of war in the midst of international efforts towards peace, the intifada continued to be a damaging force within Israel and the international community. It was responsible for the bombing of the Israeli Embassy in Buenos Aires; a number of civilian deaths, including those of a 19-year-old Jewish woman and the Israeli Arab who tried to protect her, and a 15-year-old schoolgirl in Bat Yam whose murder led to anti-Arab riots on a scale never before seen in Israel; and a terrorist attack launched from Jordan which left a watchman dead on the beach at Eilat.

Israel's efforts towards peace led to the establishment and/or re-opening of diplomatic ties with a record number of countries, including the former Soviet Union and China. Israel upgraded diplomatic ties with Austria following the retirement of former SS officer Kurt Waldheim as president.

THE SOVIET UNION

Unrest in the former Soviet Union raised concern among Jewish groups over the conditions faced by Jews still living there.

As borders broke down into what is now known as the Commonwealth of Independent States (CIS), it was feared that the political, economic and social instability would bring latent anti-Semitism to the surface. This fear was directed most strongly towards the new breakaway Muslim republics. The breakup of the Soviet Union further threatened the Jewish population by straining the already tenuous links between and within Jewish families now separated by borders.

However, with emigration to Israel now open, the fear of a brain drain may have stimulated tolerance towards Jews. One of the first official signs was the recitation of Kaddish over the tallis-draped coffin of 28-year-old Ilya Krichevski during the state funeral for the three men killed during the abortive August 1991 coup.

As aliyah to Israel diminished with reports of hard economic times for new immigrants, Soviet Jews attempted to adjust to the rapid changes in the CIS. The challenge is now for these highly secularized Jews to establish a sense of identity and culture.

WESTERN EUROPE

A dangerous trend has been observed throughout western Europe, most strongly in Germany. The rekindling and growth of the neo-Nazi movement, directed towards immigrants and refugees, has been extremely disturbing in its resemblance to the growth of Nazism in Germany prior to World War II. This year neo-Nazi parties were elected in both the municipal and state elections in Germany. Youth support for these parties is troubling; voters came mostly from the below 30 population. Other western European countries such as Switzerland, France, Belgium and Austria also reported neo-Nazi attacks.

SYRIA

News that Syria's 4,500 Jews would be allowed to emigrate raised expectations that the conditions faced by Jews in that Middle East country would improve. Long denied travel rights, Jews going out of Syria were made to post exorbitant bonds and leave family members behind. But hopes were dampened as reports of visa denials surfaced. Nevertheless, this year some 600 Jews have left Syria, trickling out at a rate of 25 to 40 a week.

UNITED STATES

As the presidential election approaches in the United States, Jewish voters are not looking back favorably on the Bush Adminstration years. Disenchantment began with President George Bush and Secretary of State James Baker's Middle East policy, which built up Iraq's military strength and then forced Israel into inaction during the Gulf War. It solidified as Israel-U.S. relations disintegrated over questions of loan guarantees, settlement policy, and peace talk procedure. But the real shocker came when, in September, Bush portrayed himself as just "one lonely guy" standing up to a powerful Jewish lobby on the loan guarantee issue.

Both Democratic and Republican parties are now actively wooing the Jewish vote. Democratic nominee Gov. Bill Clinton is pro-Israel for both political and religious reasons; he has a number of Jews in senior positions in his campaign who have been willing to involve themselves with the organized Jewish community. At the B'nai B'rith International convention in Washington in Sep-

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לשנה טובה תכתבו

The Year 5752 in Review

[Cont'd. from page 1]

tember, both presidential candidates reiterated their support for Israel; Bush was received politely, while Clinton drew a warm response for his stand on domestic issues including his pro-choice position on abortion.

Speculation that the 90-year-old Lubavitch Rebbe, Menachem Mendel Schneerson, would declare himself to be Messiah and usher in the Messianic age peaked among his followers worldwide. But as the year wore on, and the Rebbe remained disabled as the result of a stroke suffered in March, the fervor diminished.

In the wake of the Gulf War, public opposition increased to the life sentence in solitary confinement imposed on former U.S. naval intelligence officer Jonathan Pollard, convicted in 1985 of spying for Israel. Particularly disturbing to his supporters is the fact that far lighter sentences have been given to Americans spying for declared enemies, such as the former Soviet Union.

Yugoslavia

As the former Balkan republic of Yugoslavia sinks deeper into bloody civil war, the Jewish Agency is attempting to bring Yugoslvian Jews, mainly from war torn Bosnia-Herzegovina, to safety in Israel. Of the 5,500 Jews reported to be living in Yugoslavia, only a few fled to Israel when the fighting first began last year. Their high level of assimilation and fear of not finding work in Israel is being blamed for their reluctance to leave. However, 171 Yugoslavian Jewish children have come to Israel in the past seven months.

Israel and Diaspora communities alike were shocked by reports of "ethnic cleansing" and inhumane conditions — reminiscent of World War II — under which Muslims and Croats were being held in detention camps by Serbian nationals.

Canada

The constitutional crisis has deeply concerned Canadian Jews, especially those of Quebec. As the referendum on the Charlottetown accord approaches, Quebec Jews, like other minority groups in the province, have for the most part identified with the federalist position, fearing cultural alienation within a "sovereign" Quebec.

Quebec minority concerns were voiced by an ethnic coalition comprised of the Canadian Jewish Congress, the Hellenic Canadian Congress, and the National Congress of Italian Canadians, which toured across Canada and within Quebec to discuss its views with politicians and with the communities it represents. Its position on constitutional reform included recognition of Quebec as a distinct society, repeal of Bill 178 (banning non-French signs), strengthening bilingual education and the resolution of aboriginal land claims.

The Jewish community in Quebec faces an uncertain future as an alarming number of its young people have been leaving the province, disenheartened by economic insecurity and a sense of alienation from the Quebecois majority. The community is considering new ways to retain its youth and is also looking to immigration as a way to secure the community's future.

Tensions between the Jewish and Quebecois communities were exacerbated by a 32-page article published in the fall of 1991 in the *New Yorker* magazine by celebrated novelist Mordecai Richler; the furor when the book from which the article was taken, *Oh Canada! Oh Quebec! Requiem for a Divided Country*, appeared six months later. Richler was applauded and criticized for his description of Quebec culture as "tribal," and his claim that anti-Semitism is still prevalent within Quebecois society.

The fight for funding for Jewish private schools in Ontario continued this year as five parents of children attending Jewish day schools took the provincial government to court over its policy of funding only public and Roman Catholic schools. They lost the first round when the court ruled that the policy was discriminatory, but permissible. They plan to appeal.

Jewish communal institutions tightened their belts, even as needs rose, as the depressed economy affected both transfer payments from governments and voluntary contributions. The impact of the recession on the Jewish community was heightened by the collapse of Olympia and York Development Ltd., wholly owned by the Reichmann family. As the company fell into bankruptcy, unable to recover from a $20 billion debt, the Reichmanns were forced to cut back on the millions of dollars they gave to Orthodox facilities such as Toronto's Yeshiva Yesodei Hatorah and Bais Yaacov elementary schools, and to communal institutions such as Mount Sinai Hospital.

A MOVING MOMENT

Newly-arrived immigrants from the former Soviet Union embrace at Ben-Gurion Airport as onlookers clap their hands.

SEFARAD '92

Canadian Jews joined in the year-long commemoration of the 500th anniversary of the expulsion of the Jews from Spain. Montreal, with its 20,000-strong Sephardi community, marked the anniversary with a solemn service at the Spanish and Portuguese Synagogue on March 31. The official inauguration in April was addressed by former Israeli foreign minister Abba Eban.

Other events included an exhibit on Jewish life in Spain, sponsored by the Spanish government, which opened at Toronto's Spanish-language Petah Tikvah Congregation before travelling to Ottawa and Montreal; and visits by distinguished guests, including former Israeli president Yitzhak Navon, world chairman of Sefarad '92, and Schlomo Ben-Ami, former Israeli ambassador to Spain and the architect of Israeli-Spanish rapprochement.

The struggle to suppress the promotion of hatred towards Jews continued to be fought in the courts. First came the case of former Eckville, Alta. school teacher Jim Keegstra, convicted of willfully promoting hatred against Jews in 1985. The 1985 conviction was overturned and a second trial began was held this March. With Keegstra choosing to act in his own defence, the court heard testimony that he had taught students in class that world events were manipulated by Jewish conspiratory forces. Keegstra was convicted of the charges and was fined $3,000.

The courts also levied several injunctions banning the operation of hate telephone and "bulletin board" computer lines run out of Montreal and Vancouver by groups such as Heritage Front and Liberty Net.

But another Holocaust denier fared better in the courts. Ernst Zundel, first convicted in 1985 of "spreading false news" in a publication called *Did Six Million Really Die?*, was acquitted when, in late August, the Supreme Court of Canada ruled the law unconstitutional. Within days of the decision, Canadian Jewish Congress and B'nai Brith were demanding that new charges be laid under the hate propaganda law, based on statements Zundel made following the Court's ruling.

Canada played a characteristically impartial role in multilateral Middle East peace talks on the issue of refugees, held in Ottawa this February. Issues of family reunification, human resource development, job training and public health were discussed. Israel refused to attend the talks because of the participation of representatives of Palestinians from outside the territories, contrary to the "Madrid rules" agreed upon by all parties to the opening session of the peace talks in Madrid in September 1991.

Milestones

Menachem Begin died at age 78 March 9, 1992. As Israel's prime minister (1977-1983), Begin signed Israel's first peace treaty with an Arab nation (Egypt) in 1979 during the Camp David peace process. This treaty remains Israel's only peace treaty with an Arab adversary. A follower of the militant Zionist Ze'ev Jabotinsky, Begin was a member of the right-wing Betar youth organization in pre-war Poland. He entered Israeli politics as founder and leader of the Herut party and joined the national unity government on the eve of the Six-Day War at the invitation of Prime Minister Levi Eshkol. He formed Israel's first right-wing government after Likud's electoral triumph in May 1977. Despondent over the death of his wife Aliza and the mounting toll in the drawn-out Lebanese War, Begin retired from the prime ministership and from public life in 1983.

Allan Grossman died at age 80 on Sept. 1, 1991. Grossman, a former Ontario cabinet minister and father of Larry, former leader of the Ontario Progessive Conservatives, retired in 1975 after holding several portfolios under three different Ontario Tory premiers and representing St. Andrew-St. Patrick riding in central Toronto for 20 years.

Walter Hess, 53, died on Sept. 15. Hess, a native of South Africa, was the national executive vice-president of the United Appeal of Canada and a dedicated spokesman for Jewish causes around the world.

Klaus Barbie died at age 77 on Sept. 25 in St-Paul prison in France, where he was serving a life sentence for crimes against humanity. Known as the "butcher of Lyons," Barbie was a ruthless Gestapo chief in Lyons during World War II.

Robert Maxwell died mysteriously at sea at age 68 on Nov. 5. The billionaire publishing tycoon was found drowned in the Atlantic Ocean 12 hours after going missing from his yacht. His death followed revelations of deep financial problems in his publishing and financial empire. He was buried in Israel at a funeral attended by the president and prime minister.

Cancer specialist **Dr. Tovi Cheryl Comet-Walerstein** died at age 38 on Nov. 23. During her own 10-year battle with cancer she was a source of inspiration and comfort to other cancer patients she counselled.

Rabbi Louis Finkelstein died at age 96 on Nov. 29, after a long bout with Parkinson's disease. Rabbi Finkelstein was chancellor emeritus of the Jewish Theological Seminary of America. After being named the seminary's provost in 1937, Rabbi Finkelstein expanded the seminary from a rabbinical school into a prestigious institute of higher learning.

Rabbi Gedalia Felder died in Toronto at 70 on Dec. 30, following a long illness. Rabbi Felder was a world-renowned Talmudic scholar and posek (halachic arbitrator). He was also the guiding force behind the establishment of a communal kashruth authority in Toronto.

Professor of Biblical Literature **Dr. Harry Orlinsky** died at 84 on March 21. Orlinsky taught at Hebrew Union College-Jewish Institute of Religion in New York and was the authenticator of four of the Dead Sea scrolls.

Barbara Frum, 54, lost a quiet 18-year battle with leukemia on March 26. She was known for her direct style of interviewing as a journalist and broadcaster on CBC-TV's *The Journal*. She began her career as host of CBC Radio's *As It Happens* from 1971 to 1982.

The Year in Brief

September (Elul/Tishrei)

• **The Israeli cabinet** passes a $33.9 billion (U.S.) budget, which increases defence spending, but turns down Ariel Sharon's requested level of spending for immigrant housing.

• **Efforts to secure** loan guarantees from the United States during U.S. Secretary of State James Baker's visit to Israel do not go as smoothly as hoped. Rehavam Ze'evi, head of the extreme right-wing Moledet party, calls U.S. President George Bush a "liar" and an "anti-Semite" at a weekly cabinet meeting and on public radio and television during the visit.

• **U.S. President** George Bush imposes a 120-day delay before Congress can address Israel's request for $10 billion in loan guarantees for the absorbtion of Soviet olim. Bush claims the delay will aid the peace process.

• **Direct flights between** the Soviet Union and Israel are set to begin in the fall.

• **The Soviet Union** hands secret documents containing information about missing Holocaust hero Raoul Wallenberg over to Sweden.

• **George Bush addresses** the United Nations General Assembly, calling for the repeal of Resolution 3379 equating Zionism with racism.

[Cont'd. on page 7]

Material for The Year 5752 in Review was researched, compiled and written by **Liz Rucker**, *a third-year fine arts student at York University who worked as a volunteer intern at The CJN during the summer.*

לשנה טובה תכתבו

Twin themes provide vision of life's purpose

By IRVING GREENBERG

There are two seemingly disconnected themes at the heart of the Rosh Hashanah liturgy and rituals: divine creation of the world and human repentance. Yet, in the philosophy of Rabbi Joseph B. Soloveitchik, these two concepts — Creation and repentance — are profoundly united. Together they teach a Jewish vision of the purpose of human life.

First, the liturgy celebrates the New Year as the anniversary of Creation. "Today is the birthday of the world," says the traditional Rosh Hashanah prayer just after the shofar is sounded to proclaim God as the Ruler of all God's Creation. The classic aleynu prayer opens: "We must praise the Lord of all Existence, (we) honor the Creator of Creation." Another passage pleads: "Manifest Yourself in all the glory of Your overflowing power . . . so that every creature will know that You created it."

The second theme starts with Rosh Hashanah as the first of the Ten Days of Repentance and climaxes in the repeated confession of sins and the divine proclamation of forgiveness on Yom Kippur. The shofar blast is the call to repent. Maimonides writes: "(The shofar), as it were, says: awaken sleepers . . . look to your souls, improve your ways and actions; let each one leave his wrong path" (Maimonides, "Mishneh Torah," Laws of Repentance, chap. 3, par. 4).

But what is the connection of repentance and Creation? Is it simply that God is so awesome as Creator that humans fear divine wrath and scramble to win approval?

No, says Rabbi Soloveitchik. The purpose of the biblical account of Creation is "not to reveal the secrets of cosmology" but to give all of humanity its mission. "When the Holy One, the Blessed, created the world, God left room for God's personal creation — the human being — to participate. It is as if the Creator made flaws in all of Being so that flesh and blood mortals will fill in the flaws and upgrade it."

In Rabbi Soloveitchik's view, tikkun olam (perfecting the world) is the prime calling of humanity. God, as it were, started the process by setting limits to chaos through natural law and order — but the human must complete the Creation both physically and ethically.

Happy New Year 5753 לשנה טובה תשנ"ג

When God's Creation was established but yet incomplete, what was left to humans to fill in? First and foremost: humans were to fill the earth with life (Genesis 1, 28). Then, they were to increase the capacity of the world to sustain life at the highest level (Genesis 1, 28; 2, 15).

Therefore, all constructive human labor — science to cure disease,and improve life; agriculture to increase nutrition; business and trade to sustain a higher level of well-being; politics and law to assure the ethical balance of life and justice for society — is holy work.

Repentance is critical to tikkun olam. Humans must repent and cease spoiling the world: "that we stop the oppression we inflict (on others) with our own hands and return to You to observe Your desirable laws with a whole heart" (Yom Kippur liturgy).

Repentence, properly understood, is nothing less than "the work of Creation — self-creation." Overcoming past habits, developing new skills, breaking out of routine are all aspects of repentance (ibid., 94ff, 92).

On Rosh Hashanah, when we assess our lives, when we turn from evil, when we renew ourselves, we use God's ultimate gift — our creativity. In growing and changing, we establish freedom in our internal world. Inner freedom is a prerequisite for tikkun olam; it is the psychic parallel to the triumph of liberty in the external political world.

Through repentance, we make our most valuable and distinctive contribution in the divine-human partnership to perfect the world. If we repent, we fill the world with free, unique, competent human beings: ourselves!

Irving Greenberg is president of CLAL - the National Jewish Center for Learning and Leadership and author of "The Jewish Way" (New York: Summit Books).

— (JTA)

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לשנה טובה תכתבו

Shofar a primal blast at a unique holiday

Three Yeshiva University students from Syria celebrate their first Rosh Hashanah in America. Damascus natives, from left, Moussa Naoulou, Nassim Keda, and Mourad Ballas recently enrolled at Yeshiva College, the university's undergraduate division of liberal arts and sciences for men, where they plan to prepare for careers in the health sciences.

By RABBI BERNARD S. RASKAS

Rosh Hashanah, meaning "the beginning of the year" is never designated by that name in the Bible. It is simply called "a memorial of trumpet blowing." Although the day and month is mentioned, its purpose is rather vague.

Later the rabbis named it as the day of the creation of the world. From a universal point of view, it is the first month, the first day of Creation and the genesis of humankind. The liturgy states it exactly, "hayom harat olom," "this day the world was called into being."

At the same time, the setting of the prayers and central themes are profoundly Jewish as are all the scripture references. Particularly in the zichronot (memories) passages there is the referral to the genesis of the Jewish people as a particular people. It calls to mind the special covenant between God and the Jews.

The uniqueness of Rosh Hashanah expresses the concept that our peoplehood is of a double nature. We are a part of humanity sharing its destiny and hopes. But, at the same time, we are a unique people separated from the rest of humanity.

The rights, traditions and customs of Judaism express its awareness of all of creation. But its particularistic forms render it personal and immediate.

And yet, the universality is always there. For example, in the fourth benediction of the Amidah we pray, "Reign in Your glory over the whole universe," but we conclude with "Blessed are You who sanctifies Israel."

The double nature of Jewish peoplehood in which there is recognition that Jews are a part of humanity, but also a people with a unique history and destiny, is something that we are forced to struggle with on Rosh Hashanah. Surely there are times when cooperation with all peoples is deeply religious, but at other times the need for survival requires one to take unpleasant but necessary actions for self-preservation.

The shofar on Rosh Hashanah is a homing signal. It is a primal blast cutting through extraneous noises reaching the depth of the individual soul. The traditional 100 soundings are divided into a series of 30 blasts to help mark off the three main portions of the liturgy, "malchiyot," affirming God as the universal ruler; "zichronot," alluding to the memories that bind the Jewish people to God and to one another; and "shofrot," the proclamation of moral truths. Encapsulated here we find the central expression of the Jewish faith.

The shofar sound cannot be seen, tasted or felt, but only heard. It pierces the inner being and sets the spiritual tone of the holy day. It has often been referred to as "a prayer without words." Its meaning is expressed on many levels of spirituality, and it strikes the chords of young and old alike.

It is important to note the unique nature of the way Rosh Hashanah is observed. The Jewish New Year is not a frivolous celebration. Crowds do not gather to sing, dance, drink and party. They come to pray, meditate and practice introspection. It is not "roll out the old and ring in the new," but remember the old and revere the new. It is not an occasion to trivialize time, but to sanctify it.

—(JTA)

Rabbi Bernard S. Raskas is rabbi emeritus of the Temple of Aaron in St. Paul and distinguished professor in Religious Studies at Macalester College.

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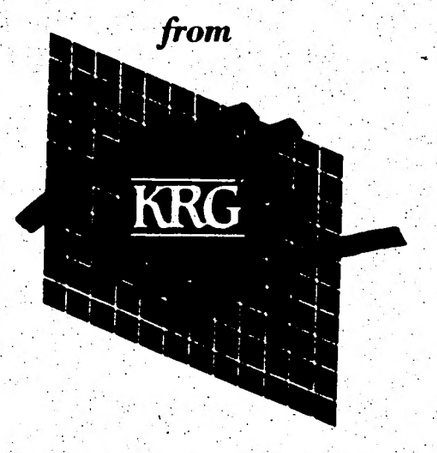

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לשנה טובה תכתבו

Rosh Hashanah time to tremble, rejoice

By RABBI AARON LEVINE

I can still remember the time when I complained how slowly the years were moving along and my mother and father told me, "there will come a time when you will only wish that the years would not fly by so rapidly." Can you believe that another year has gone by; that Rosh Hashanah is once again here? Where has the year gone; what have we accomplished; what impressions has the year indelibly left upon us, and what marks have we indelibly left upon the year?

Each person has written new chapters in his book of life and added a new 5752 volume to the set. These volumes are about to be opened and scrutinized by the Almighty. They will soon be closed and sealed, and each of us will begin writing our 5753 volumes.

There are only so many Rosh Hashanahs that we are privileged to have in our lifetime. We must treasure each and every one that we have. In order to do so we must understand the purpose of these holy days and do everything we can to capitalize on the opportunity which the Almighty has presented to us.

Nations of the world celebrate their new year, *l'havdil*, in levity and revelry, the Time's Square bash — far from the dignified solemn, and inspiring manner with which we celebrate our New Year. Hours of fervent prayer, haunting sounds of the shofar, pleading our case before God that in His mercy He grant us yet another year of life. A life hopefully of health, peace, sustenance, and all of the blessings for which we pray.

Yet, at this season of awe, trepidation, and soul-searching, there is — strangely enough — a festive mood. Warm greetings and wishes for a sweet New Year; festive meals and songs. How do we reconcile the seriousness of these days with the joyous holiday atmosphere? Do we tremble or do we rejoice? We obviously do both. How do fear and awe go together with joy?

If there is one word that sums up the ten days beginning with Rosh Hashanah and culminating with Yom Kippur it is *teshuva*, repentance. (I explained this great and magic gift in the August 27 issue.) Accompanying our books that God will soon scrutinize is a video-sound tape. When we activate the teshuva-dubbing button we erase those portions of the video and sound that recorded the unsavoury and unfavorable actions of the year so that our books and tapes look and sound more respectable.

But the main theme of Rosh Hashanah is proclaiming God as our King and as King of the entire universe. All through the machzor this theme is repeated over and over again: "Remember us for life, O King Who desires life;" "Blessed are You, Hashem, *Melech hakadosh*, the holy King"; "Let everything with life's breath in its nostrils proclaim Hashem is King, and His kinship rules over everything," and so on.

What is the definition of a king? A king rules over his subjects; he is the master and we are the servants; he commands and we obey; he expresses his will and loyal subjects do his bidding. Every king has his charter; every master his rules and regulations. What is the charter and mandate of the King of Kings, the Holy One blessed is He? It is both the written and the oral Torah; it is the Shulchan Aruch — halacha — the Code of Jewish Law.

The Talmud (Brochos 8a) states: "Since the day the Temple was destroyed, the Holy One, blessed is He, has nothing in this world but the four cubits of halacha (Jewish law) alone.

It's not enough to be a good Jew at heart; it's not enough to love the Land of Israel; it's not enough to be charitable; it's not enough to be a card-carrying member of a shul; it's not enough to be proud to be a Jew — although *halevai* all of us were such Jews — but that's not enough. A complete Jew is one who listens to the commands of the King, all of them; who follows the directions and rules as the manual prescribes. If I don't fully understand why I can only eat kosher; why certain things cause desecration of the Shabbos; why I can't intermarry; why donning tefillin every day makes me a better Jew — that doesn't change the manual.

The fact is that the King Who created me, Who is my Master, has instructed me to follow His rules, and I am obedient as long as I carry out His wishes, and disobedient when I deviate from them.

But the King has two sections to His annual Divine report card. There are mitzvahs between man and God; there are mitzvahs between man and his fellow man. It is true that I am deficient as a Jew when I deviate from the laws of Shabbat, kashrut, tefillin, taharat hamishpacha (family purity), limud Torah, etc. But I am likewise deficient when I deviate from the same torah and halacha which instructs how I should act with my fellow man.

If I cheat him, embarrass him, am unkind to him; if I am not charitable, not sensitive to his feelings — in short — if I do not obey all the laws of menschlechkeit, of decency, that the Almighty has commanded in His Torah and through the Shulchan Aruch, then this, too, tarnishes my performance as a Jew. And often it does so as much as deviating from the other side of the report card.

Rosh Hashanah — trepidation, awe, fear? Yes! Because we are standing before the Almighty on the Day of Judgment. "Who will live and who will die? . . . Who by water and who by fire? ... Who will be tranquil and who will suffer? . . . Who will be poor and who will be rich?" O, how far we have strayed from the King's commands!

Rosh Hashanah — festivity, joy? Yes! Because we once again have the opportunity to repent, to wipe the slate clean. And we evince complete faith and confidence in the Almighty's mercy that He will accept our returning to Him, that He will forgive us when we make our honest New Year's resolutions to improve our marks on both sides of the report card.

May we learn how to crown God as our King and thus perform sincere teshuva. In merit thereof may He inscribe us for a Happy New Year! Amein.

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An ultra-Orthodox Jew stands beside a steam in the Arab neighborhood of Silwan while reciting the "tashlich," the ritual casting away sins onto running water. The prayer is recited each year during Rosh Hashanah, the Jewish New Year.
[RNS PHOTO/Reuters]

Rosh Hashanah time for new beginnings

Rosh Hashanah this year will mean more than the start of a new year for Jewish communities in Croatia and Czechoslovakia — it will mean a new beginning.

The holiday, according to community members and officials, will see the opening of the renovated Jewish community center in Zagreb that was severely damaged by a bomb one year ago.

And it will also see the installation in Prague of Karol Sidon as Czechoslovakia's only rabbi.

"We will have gala ceremonies Sept. 21, 22, and 23 for the reopening of the Jewish community center," Srdjan Matic, of the Zagreb Jewish community, told the *Jewish Telegraphic Agency*.

"At the same time, there will be the conference of Croatian Jewish communities, which will formalize the new federation, draw up new statutes and elect officers" for the 2,000 or so Jews of Croatia.

"It will be a very important three days, with a lot going on. It will be a whole new beginning," he said. "I hope it will be a nice end to one year of improvisation."

A terrorist bomb set by unknown persons severely damaged the Jewish community headquarters in downtown Zagreb one year ago, and a second bomb damaged the Jewish cemetery.

The community was forced to move its offices and prayer room to temporary quarters elsewhere in the city.

The High Holidays themselves were celebrated as civil war between Serbs and Croats was raging in Croatia. Yom Kippur services last year were cancelled because of air raid alarms.

Most of Croatia, now internationally recognized as an independent state, is today at peace, although brutal warfare continues just over the border in Bosnia-Herzegovina.

"I think this year, the holidays will be quite peaceful in Croatia," Matic said.

He said the community center has been fully restored, refurbished and expanded, largely with government funds, to include an information and resource center, an art gallery, community offices, the precious 22,000-volume library and a synagogue.

"The synagogue has been refurbished as a real creative project," Matic said. "Lots of local Jewish artists worked on it to make the Aron Kodesh (Holy Ark), the stained glass windows and other decorative elements.

"The High Holidays will mark the first time the new synagogue will be used," he said.

He said numerous eminent Jewish and non-Jewish personalities had been invited to the inauguration ceremonies, and delegations from Israel and from major Jewish organizations worldwide were expected.

"There will also be a big concert in Zagreb's main concert hall," he said. "Proceeds will go to charity."

The holidays will be much less peaceful in Bosnia-Herzegovina, where an estimated 400 Jews still remained in the war-torn capital, Sarajevo, as of mid-August. Most of the Sarajevo Jewish community, which numbered about 1,000 before the civil war broke out, have fled the region as refugees.

Several Jewish sites in the besieged city suffered damage during the bombings and street battles that have raged since the spring. The ancient Jewish cemetery, on a hill overlooking the city, was being used by Serbian irregulars as a launching site for mortars and shells.

Meanwhile, in Prague, community members were getting ready to welcome Karol Sidon as the country's only rabbi.

"He will be coming from Israel, and will be formally inaugurated in his post during Rosh Hashanah services," a member of the Jewish community staff said.

"This year Rosh Hashanah will be very special for us," she said.

The installation of Sidon, who is Czech, as Prague rabbi will fill the gap left after the previous rabbi, Daniel Mayer, was forced to resign in 1990 after it became known that he had collaborated with the secret police.

Sidon had been a political dissident under the former Communist regime and was forced to flee Czechoslovakia in 1983. He was studying Judaica and Jewish theology at the University of Heidelberg when he was asked to replace Mayer as rabbi. He then went to complete his rabbinical studies at a yeshiva in Jerusalem.

Sidon will begin his tenure with Rosh Hashanah services in the historic Altneuschul (Old-New Synagogue), built at the end of the 13th century, and the oldest synagogue in continuous use in Europe. — (JTA)

לשנה טובה תכתבו

The Year 5752 in Review

[Cont'd. from page 2]

• **Canada maintains $100** million in loan guarantees to Israel despite pressure from the Canadian Arab Federation.

• **An article by** Mordechai Richler charging Quebecois society with anti-Semitism appears in the Sept. 23 issue of the *New Yorker*. The 1,000 issues allocated to Quebec sell out immediately.

• **A Human Rights** Commission board of inquiry orders Moncton, N.B. teacher Malcolm Ross, author and publisher of books claiming the existence of a Jewish conspiracy, removed from the classroom.

• **Holocaust denier David** Irving hunts for venues for speeches in Ontario with little success.

October (Tishrei/Cheshvan)

• **Israeli Prime Minister** Yitzhak Shamir's recommendation that Israel attend the Middle East peace conference in Madrid is backed by a 16 to 3 cabinet vote.

• **Following the announcement** of Israel's plans to attend peace talks, the Soviet Union resumes diplomatic ties with Israel.

• **Shamir snubs Foreign** Minister David Levy by announcing he will personally head the delegation to the Middle East peace conference instead of Levy. Shamir adds insult to injury by inviting Deputy Foreign Minister Binyamin Netanyahu, Levy's long time foe, to Madrid.

• **40 Jewish families** occupy five houses in the Arab village of Silwan, claiming the legal right to do so. After lengthy negotiations, police convince the settlers to abandon all but one house in the area, in the interest of avoiding violence threatened by local residents.

• **China acknowledges that** a United Nations resolution equating Zionism with racism "does not accord with the facts" during a meeting between Chinese foreign minister Qian Qichen and a World Jewish Congress delegation.

• **The German Peoples** Union, headed by anti-Semitic publisher Gerhard Frey, secures seats in local elections in Bremen, Germany, polling 6.3 percent of the popular vote.

• **The cities of** Lvov, Tarnopol and Ivana Frandovska in Ukraine erect plaques and statues honoring the Ukranian SS. Ivana and Chervonograd announce plans to rename the town's main thoroughfares after anti-Semitic wartime nationalist Stefan Bandera.

• **Defeated Polish presidential** candidate — and Toronto resident — Stanislaw Tyminski claims a Jewish conspiracy was responsible for his loss in the election. Upon leaving Poland he states, "I don't want to be in a Poland which will be turned into a Jewish colony by rigged elections."

• **Socred John Ball,** a candidate in Richmond East in the British Columbia provincial elections, resigns after an article appearing in the Sept. 25 *Vancouver Sun* links him with Holocaust denier Ernst Zundel. The feature story reported that Ball "was a principal behind a pro-Nazi newsletter, *Insight*," which claimed the Holocaust was a hoax and glorified Hitler and Rudolf Hess.

November (Cheshvan/Kislev)

• **Peace talks begin** in Madrid. Separate bilateral talks are held between Israel, Syria and Lebanon and between Israel and a joint Palestinian/Jordanian delegation.

• **Israeli authorities fail** to arrest Hanan Ashrawi, spokesperson of the Palestinian delegation, after evidence is produced that she broke the Israeli law forbidding contacts with the Palestinian Liberation Organization.

[Cont'd. on page 10]

Hanan Ashrawi hugs PLO chief Yasser Arafat.

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לשנה טובה תכתבו

March of the Living moves youth

By BEN ROSE

'We were the living proof that Hitler had failed'

The 300 Canadian Jewish young people who took part in the March of the Living in May saw enough to destroy their spirit but instead rebounded with the will to build a better world.

This is the underlying message that they brought home to their families and friends. There is no doubt, they said, that they will never be the same again, but on this new knowledge they have built a new appreciation of being Jews.

Predictably, after seeing the concentration camps at Auschwitz and other places, and going on to refresh themselves in Israel, they did not react as if they had just come home from a Florida holiday.

One girl in Toronto asked her family to cancel her "sweet sixteen" birthday party. Jonathan Burns, 19, took slides of the death camps to show to a Grade 12 history class in his old high school in Oshawa. "They sat with their heads bowed, I think they were overwhelmed," he said.

Michelle White, 19, shot 11 rolls of film, photographing even the desperate scratches on the walls of the gas chambers. "I feel I have a bond with my father (an Auschwitz survivor) that no one else does," she said.

Darren Abramson, 15, was jolted by anti-Semitic graffiti he saw while walking on the Warsaw street where his grandmother grew up.

This is a selection of their writings about March of the Living:

* * *

Sarah Levine, Vancouver

In Maidanek, about three feet from the backs of the barracks, there is an electrified barbed wire fence. Less than 10 feet away from this fence is a row of houses, the outskirts of the city of Lublin. As I walked through Maidanek, I heard someone whistling and I turned and looked past the barbed wire. An arms-length from the fence was a woman hanging her laundry. She was whistling. If she had looked up, she would have been able to clearly see me standing there, staring, amazed.

Where were your parents, I thought, your grandparents, 50 years ago? Did they whistle while they hung *their* laundry? Safe in this house while the prisoners were taken to the gas chambers? Did they sing while 6,000,000 of my people were burning? Had they told someone what was happening, could lives have been saved?

And some were, but not enough. Eleven million people perished in the Holocaust. Six million Jews. This truth is an awful burden to carry, for me, for all Jews, for all humanity. But its denial must must not be a lie that can go unnoticed. And we must bring this into our own lives and vow to tell the truth in our homes and our workplaces and everywhere we go.

We must vow never to spread fear or hatred of another people, never to be a part of untruthfulness...to banish ignorance. This world could be a much better place if we were all honest. start with yourself. Seek truth wherever you go. So the past will not be forgotten, and the truth will be known. For me, this year, the ninth commandment has very special significance. *Lo ta-a-neh v'rayecha shaaker.* You shall not bear false witness against your neighbor.

* * *

Jodi Guralnick, Montreal

As I sit here and think, I notice that my hand is black with dirt. The dirt is that of a little shoe that I had been holding. The shoe is a droplet in a sea of black, encompassing my mind with its power.

The bridge beneath my feet supports me. Its stability keeps me from fully grasping the meaning of the great ocean before me. The bridge seems to protect me from the sea, so I sit down and I try to immerse myself into a frightening reality.

I pick up a shoe. It is a black boot, not quite small enough for my fingers to enclose. As I study the shoe, I try to put a face to it.

The shoe implants an image in my mind, and the image is that of a little boy. He is wearing knickers and a cap, and his smile is mischievous. He is six years old, carefree, and intrigued by the world around him. The picture that I conjure up in my mind is a happy one, but it does not correspond with my surroundings. The little boy who wore the shoe I am holding did not have many chances to play and laugh. The little boy who wore the shoe was murdered before he could work it in.

As I exit the barrack filled with shoes, I look around me at the hundreds of others. I try to imagine millions of faces very much like my own, who lived and died in the places where I now stand.

As I walk, I listen to the wind and I close my eyes. I feel cold. In my mind, I undress myself so that I will feel colder. I continue walking, but now I am naked. I am tired, I am weak, I am sick, I feel alone. No, I am strong, I am struggling, I have hope, I have G-d.

Try as I may, I cannot know the suffering of the Jews who perished in the Holocaust. I should be thankful that I am protected from their pain, but I cannot help but feel a flood of conflicting emotions.

I feel guilty. Yes, I am innocent of crime, but so were they. Their crime was their faith in G-d as Jews, and I carry that same faith. I walk through the camps as a visitor; I will leave Maidanek when the day is through. They never had the chance to cross the barbed wire that kept them prisoners.

I feel sad. I think of what six million could have become. I think of how much we could have grown, flourished, thrived, had we not lost our brothers. How many scholars have the Jewish people been cheated of? How much have we missed out on?

I feel angry as I stare at the mountain of ashes before me. I am in awe. The burned corpses of my kin lay a few feet from my own body. There is a lump in my throat. I am finding it hard to breathe. I see bones among the ashes, bones that once were people. But I also see bottle caps and candy wrappers. I am digusted at the lack of respect that exists for the dead. I know that I am not in fact free, because I am still struggling for their memory and for my own existence.

I feel proud. We were not defeated. The Nazis were not successful in their mission. I, as a young Jew, can walk on the grounds of the Nazi hell and light candles for the dead. We can show the world that we remember, that we will never forget the persecution that our people have endured for thousands of years. We have survived oppression, and we willl continue to survive.

* * *

Joanna Raby, Montreal, on her return to Canada

a sheltering sky
smiled at my arrival

A gentle wind
brushed against me
filled
with the sweet
new smells
of nature.

In its cooling breeze,
the wind lifted from my back
the weight
of a heavy burden
and set me free.

At that moment
the country had wrapped its arms
around me
like a mother,
and welcomed me
HOME.

Danny Robson, Edmonton

The 1992 March of the Living was a brilliant success, but to its organizers' dismay, it did not go as planned. The scheduled two-week duration of the trip was extended to a lifetime experience, without the knowledge of the organizers.

Though only praise can be given to the March of the Living staff, they were otherwise naive in thinking that the participants of this trip would fit nicely back into their respective schools, circles of friends and families.

After a two-week emotional rollercoaster filled with the lows of concentration camps and the perma-high felt in Israel, the thought of coming home is a dreaded one. One might miss one's family greatly but may not feel that he is glad to be home.

Speaking from experience, I observed other Edmonton March of the Living participants as well as myself trying to fit back into Edmonton life.

Lonely is what some felt. Lonely, because we miss our friends we made on the trip, with whom we felt most comfortable during our experiences. Lonely, because school seems very trivial and everything seems to lack the importance of the March of the Living. And others feel lonely while still in mourning for those whom they lost.

Other Edmonton March participants still may not be comfortable at home but always have a constant smile. They smile in appreciation of the close bonds that were formed between the Edmonton participants. They also smile in realization that such atrocities can never again happen, while some are still feeling the high they get from being in Israel .

These mixed emotions about the March are boiling in our heads, so every week, the Edmonton participants will get together to discuss their ideas, frustrations and beliefs until we feel comfortable as individuals, to continue this constant process in our own minds. So in truth, the 1992 March of the Living failed to meet its time restriction of two weeks and spilled over to last our lifetimes.

* * *

The Canadians, along with the 4,200 young Jews from all over the world, marched the three kilometres from Auschwitz to the Birkenau killing grounds. At Birkenau, Barbie Price of Oakville opened the closing ceremony with a solo violin rendition of *Es Brent* a melody written in 1938 by Mordecai Gebirtig predicting the tragic fate awaiting European Jewry.

"I stood up, on top of the ruins of the crematorium, and played," she said. " My heart was beating fast at first, but I closed my eyes, felt the music and thought of who I was playing for. It wasn't for the people in front of me, it was for the ones who died in the spot I stood in, for their friends, relatives, their people, my people. It was unbelievable to have such an honor to play there, play for the March."

Stacey McLean was another marcher from the Hamilton area. "As we walked the death march from Auschwitz to Birkenau we were the living proof that Hitler had failed," he said."I was never so proud to be a Jew. We cannot ask ourselves do we want to know what happened? We have no option, we are obligated to know, and I will always remember.

"While in Poland I felt as if I was dragging myself through the sorrow and it wasn't until I reached Israel that I was able to pick up my feet. We went to Israel with great expectations, and every one of them was lived up to. *We came from the land of the dead to the land of the living.*"

* * *

Marni Vimy, Calgary

"The words stop at the gates.'

The camp of Maidanek was like nothing I had ever seen before. This is the camp that has been left almost untouched since the end of the war. The silence coated the camp and time stood still as I walked in disbelief from barrack to barrack. "How" and "why?" were the only things that kept racing through my mind. How could a human being do this to other human beings? As I walked into the third barrack, I just stood in the middle of the room, engulfed by millions of pictures.

I kept turning around from picture to picture, bodies of people moaning in piles, people looking out in desperation from their bunks and Nazi soldiers standing tall and proud. Their eyes stung me the most.

As I walked in an out of the endless rows of barracks, I became dazed. Then came the barrack filled with shoes, and another filled right to the roof with shoes, and then another. Three full barracks with an endless number of shoes of all colors and sizes. I could smell them, that old, leathery wornout smell. In disbelief I walked to the end of the barracks and picked up two tiny children's shoes. I held them in my hands, picturing the little girl who wore them. Her image

[Cont'd. on page 9]

Toronto student, Eitan Weinberg, 16 wraps himself in an Israeli flag during visit to the Majdanek death camp in Poland. [Joel Marans photo]

לשנה טובה תכתבו

Toronto student, Michelle White, 18, the daughter of a Holocaust survivor, plants a marker in Auschwitz in memory of family members that perished there. [Julie Fass photo]

During visit to Auschwitz, a Toronto participant lights memorial candles for Jews who perished in Auschwitz. [Randy Spiegel photo]

March of the Living

[Cont'd. from page 8]

engraved in my mind and that is what gave me the strength to move on.

From the end of the barracks, we crossed through the barbed wire, down a long path to where a huge dome of ashes stood. I sat staring into this overwhelming dome in amazement, not being able to comprehend the numbers of people who perished there. To all those people who said it never happened, I'm here to tell you it did. I felt their shoes and saw the millions of ashes.

By this time I was very upset and I had very negative feelings toward the Polish people. I saw them as mean, almost inhuman, wondering how they could ever let this happen. As I sat there deep in thought, I was approached by an old Polish lady. (A boy translated for me.) She was crying and said how happy she was to see us all here. She told me that she came here today to see us. She went on to tell of when she was a little girl and her moother hid Jewish children under their floor boards. The lady wanted me to understand that not all people are bad. This Righteous Gentile gave me back the compassion for people that I had lost.

The ashes left a lasting impression in my mind as well as the rest of the camp and other camps.

Above me, engraved in stone was a sign above the ashes that read: "Let our fate be a warning unto you." From that moment on I knew I was part of a unique chain of witnesses and I was going to make a difference. I was going to make sure "NEVER AGAIN."

Aaron Melman, 19, comforts Amy Lerman, 17, at Birkenau, following the March of the Living. [Joan Stevens photo]

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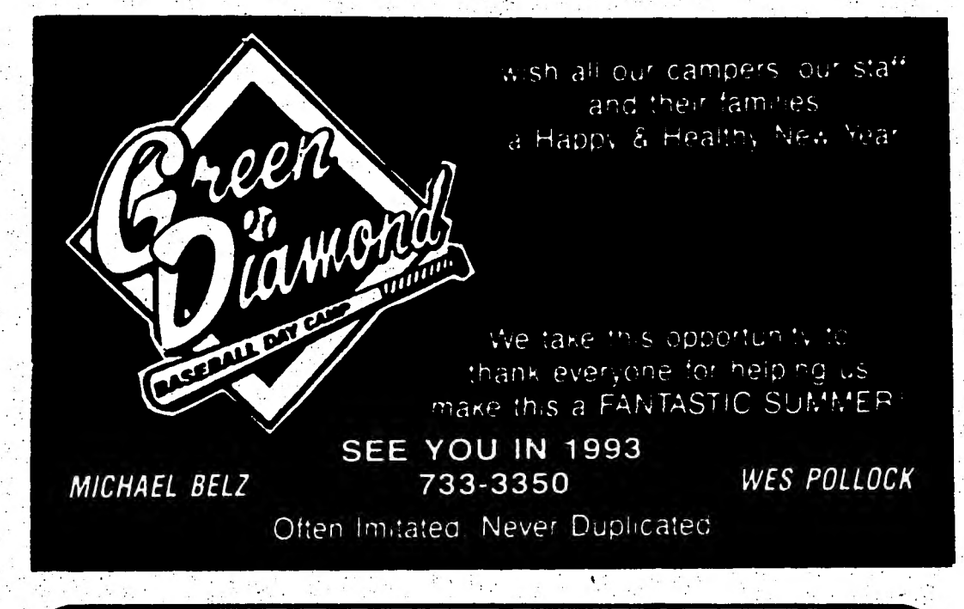
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The Year 5752 in Review

[Cont'd. from page 7]

• **Israeli Prime Minister** Yitzhak Shamir and Foreign Minister David Levy resolve their quarrel. Levy's rival Benyamin Netanyahu is transferred from his post as deputy foreign minister to the Prime Minister's Office. Levy is given command of two key committees dealing with the peace process.

• **The United States** decides on a Dec. 4 date for the next series of Middle East peace talks in Washington without consulting Israel. Israel publicly expresses its disapproval.

• **Country-wide demonstrations** involving at least 100,000 people are held in Germany to protest the growing number of neo-Nazi attacks on foreigners.

• **Vladimir Bakatin, the** newly-appointed head of the KGB, pledges openness and cooperation in the investigation of the fate of Raoul Wallenberg.

• **Egyptian deputy prime** minister Boutros Ghali is chosen as UN secretary general. Yitzhak Shamir expresses concern that Israel's already shaky position at the UN will be worsened by the appointment.

• **Former Ku Klux** Klan Grand Wizard David Duke places second in Louisiana's open Republican primary.

• **Five parents of** Jewish day school students launch a court action against the Ontario government contesting its policy of funding only public and Roman Catholic schools. The challenge will be based on the application of the Charter of Rights and Freedoms towards its guarantees of equality and freedom of religion.

DECEMBER (KISLEV/TEVET)

• **In defiance of** the United States' scheduling peace talks in Washington for Dec. 4, Shamir decides not to send the Israeli delegation until Dec. 9. The decision is strongly supported in cabinet, but Shamir is criticized by David Levy for jeopardizing U.S.-Israeli relations for personal, not nationalist, reasons.

• **The Israeli cabinet** decides that Jewish settlers may remain in the Arab village of Silwan if they can produce proof of ownership of the real estate.

• **As peace talks** get under way in Washington, conditions worsen in the territories. Rioting and violence on the part of both Arabs and settlers results in extended curfews, closed highways and mass arrests in Palestinian and refugee towns.

• **An overwhelming vote** (111-25) in the General Assembly overturns the infamous 1975 UN resolution equating Zionism with racism.

• **Four Syrian Jews** imprisoned without charges are released: Said and Subhe Kastika, Rachamon Darwish and Joseph Rathoul.

• **French Nazi-hunter** Beate Klarsfeld is put under house arrest in Damascus, and subsequently expelled from Syria. She was demonstrating against Syria's protection of Nazi war criminal Alois Brunner.

• **A Munich court** fines Ernst Zundel U.S. $7,640 for denigrating the memory of the dead and inciting racism in connection with his pamphlet denying the Holocaust, *Did Six Million Die?*.

JANUARY (TEVET/SHEVAT)

• **12 Palestinian activists** are deported from Israel following the murder of a Jewish settler in the Gaza Strip. The peace process is placed at risk as Arab delegations threaten to drop out of the peace talks in response to the deportations.

• **A $50 billion** (U.S.) budget for the 1992 fiscal year is passed two days late in the Knesset after much dissension and haggling between the religious parties in Shamir's coalition government.

• **Shamir loses his** parliamentary majority. The far-right Teyiha and Moledet parties withdraw their five seats from Likud to protest Israel's involvement in the peace talks. Shamir is reluctant to resign and says he prefers early June elections.

• **The Knesset sends** an electoral reform bill back to committee. The bill, which would provide for the direct election of the prime minister, is strongly opposed by the Likud party.

• **A Moncton court** ruling upholds Malcolm Ross's removal from the classroom but allows him to continue writing anti-Semitic material.

• **Former PLO colonel** Mahmoud Abo Shandi, seeking refugee status for himself and his wife in Canada, is ordered deported after a federal court rules he is a security threat.

• **The appointment of** Norman Spector as Canada's ambassador to Israel is controversial. The Canadian Arab Federation charges that the appointment of a Jew and a Zionist to this position shows insensitivity to the problems of the Mideast.

[Cont'd. on page 11]

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The Year 5752 in Review

[Cont'd. from page 10]

• **Secretary of State** for External Affairs Barbara McDougall leads the Canadian delegation in the Moscow series of multilateral peace talks on Jan. 28 and 29.

FEBRUARY (SHEVAT/ADAR I)

• **A Labor-sponsored** non-confidence motion scheduled for Feb. 3 is averted when the right-wing Tsomet party removes its support for the motion, giving the Likud 61 votes out of 120.

• **The Israeli election** is set for Tuesday, June 23.

• **Former defence minister** and prime minister Yitzhak Rabin is elected as chairman of the Labor party, unseating Shimon Peres. A day later, Yitzhak Shamir beats his only two challengers for the Likud party leadership, David Levy and Ariel Sharon.

• **Yasser Arafat is** heard making threatening anti-Jewish remarks in a tape of a telephone conversation with the PLO's Paris representative. A voice identified as Arafat's describes Jews as "dogs," "filth" and "dirt."

• **The killing by** Arab fighters of three sleeping Israel Defence Force recruits at a poorly guarded army training camp is avenged. Sheikh Abbas Musawi, leader of the extremist Shi'ite Hezbollah faction, is killed, together with his wife and young son.

• **Three Arab Israelis,** Taras Musratti and his children Faya and Majed, are arrested in Egypt for espionage. Egyptian authorities are vague as to why they also detained David Ovitz, a Jewish furniture importer.

• **Argentina opens its** files on Nazi war criminals.

• **China establishes formal** diplomatic relations with Israel.

• **The American Red** Cross announces it will release the names of 400,000 Holocaust victims previously held in Soviet archives.

• **El Sayyid Nossair** is acquitted in New York of killing Jewish Defence League leader Rabbi Meir Kahane. However, he is given a maximum sentence of 7 1/3 to 22 years for shooting two men and commandeering a taxi following Kahane's assassination.

MARCH (ADAR I/ADAR II)

• **Death and destruction** result from the worst storm of a record-breaking winter of bad weather in Israel. Ice, snow, hail and flash floods kill cattle on the Golan, destroy roads in Haifa, and leave at least four people dead.

• **Ehud Stock Sadan,** security chief at the Israeli Embassy in Ankara, Turkey, is killed by a car bomb. Hezbollah claims responsibility.

• **Hezbollah's revenge for** the death of Sheikh Musawi takes an even bloodier turn. A powerful bomb explodes at the Israeli Embassy in Buenos Aires, killing 30 people, including three Israeli diplomatic staff, and injuring 250.

• **The Knesset approves** a new electoral reform bill providing for the direct election of the prime minister. The legislation will come into effect for the 1996 elections.

• **David Levy announces** he will resign from the government. He furiously criticizes the Likud party for its methods of dealing with the United States and hints at an anti-Sephardic bias in the Ashkenazi circle of Likudiniks.

• **Israel's Industry and** Trade Minister Moshe Nissim and Canada's Trade Minister Michael Wilson meet to discuss enhancing trade relations between the two countries.

• **Two pipe bombs** are planted in New York to publicize the plight of Syrian Jews. One bomb explodes in front of a building housing the Syrian mission to the UN while the other does not go off. Mainstream Jewish organizations are outraged.

• **U.S. Secretary of** State James Baker is reported by former New York mayor Ed Koch to have used an obscenity in reference to American Jews. Koch claimed that during a meeting of high-level White House advisors, Baker stated "F--- 'em. They (the Jews) didn't vote for us anyway." Baker denies the report.

[Cont'd. on page 12]

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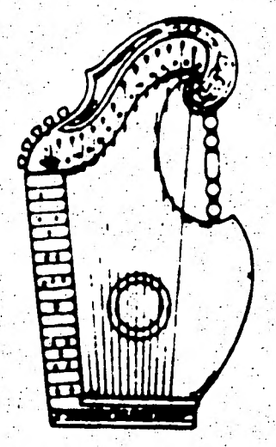

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The Year 5752 in Review

[Cont'd. from page 11]

• **Lubavitcher Rebbe Menachem** Mendel Schneerson, believed to be the Messiah by many of his followers, suffers a stroke.

• **Former Alberta teacher** Jim Keegstra returns to a Red Deer courthouse to face charges of wilfully promoting hatred towards the Jews.

• **Former PLO colonel** Mahamoud Abo Shandi is deported from Canada to an undisclosed destination.

• **The** *Toronto Sun* reports that members of the racist group Heritage Front have infiltrated the ranks of the Toronto Branch of the Reform Party. Reform leader Preston Manning and party chairman Cliff Flyers denounce them and promise to throw them out.

• **Judge Rosalie Abella** is appointed to Ontario's Court of Appeal. She is the first Jewish woman appointed to Ontario's High Court.

April (Adar II/Nissan)

• **In a complete** about face, David Levy withdraws his resignation and vows to "heal the wounds." Shamir guarantees Levy the No. 2 spot in the Likud hierarchy and reserves positions for his allies in the top ranks of the party, government and national institutions, much to Moshe Arens' dismay.

• **Israeli officials angrily** reject the appointment of security prisoner Abdul Fatah Hamayel to the Palestinian delegation to the peace talks. Hamayed is a member of the Al Fatah wing of the PLO serving a four-month prison term for intifada activity. Israeli officials say the appointment is an act of aggression and an attempt to embarrass the Israeli government.

• **The U.S. Congress** passes a foreign aid bill that fails to address Israel's request for $10 billion in loan guarantees. U.S. President George Bush's threat to veto any legislation providing loan guarantees to Israel in the absence of a freeze on settlements in the Gaza Strip and West Bank is responsible.

Judge Rosie Abella

• **Yasser Arafat survives** a plane crash in Libya. News of his survival sends Palestinians to the streets in celebration.

• **The Spanish government** signs an accord granting the Jewish community of Spain status equal to that of the Roman Catholic Church. The accord will end the domination of Catholicism as Spain's only recognized religion since the unification of Spain 500 years ago.

• **The last two** Syrian Jews held in prison, brothers Eli sand Selim Swed, are released. The brothers had been held since 1987 with no official explanation and no reason was given for their release.

• **Reports that Syria** may allow its 4,500 Jews to emigrate reach Israel and Canada. Syrian Jews contacting relatives in Brooklyn report that senior police officials informed them they would have the same travel rights as all Syrian citizens.

• **Canada fails to** establish a free trade agreement with Israel as meetings between government ministers of both countries come to a close.

• **An accord signed** with the Quebec government opens the doors for 300 to 400 Jews from the Soviet Union to immigrate to Quebec. The immigrants will be sponsored by the Montreal Jewish community in an effort to bolster a community that has lost population over the past 15 years.

• **What appeared to** be a contest for the presidency of Canadian Jewish Congress turns into an acclamation for York University professor Irving Abella. Charles Zaionz, former chairman of the Ontario region, withdraws his candidacy and is unopposed for the position of chairman of the national executive.

[Cont'd. on page 13]

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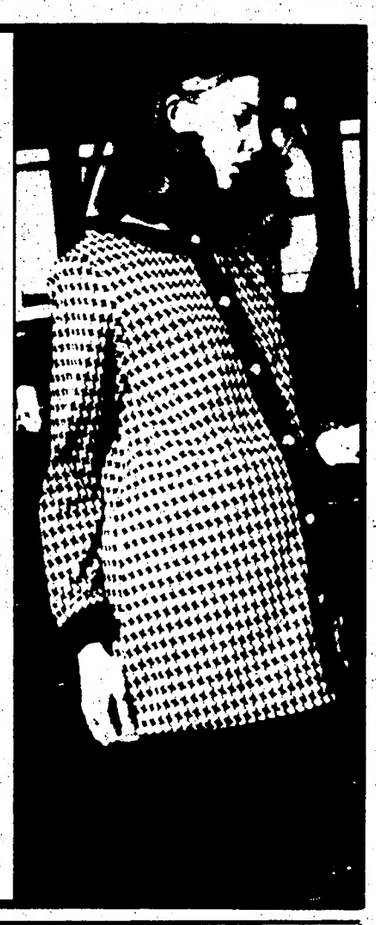

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The Year 5752 in Review

[Cont'd. from page 12]

MAY (NISSAN/IYAR)

• **Four Israeli Arabs** are sentenced to life imprisonment for the murder of three Israeli soldiers in February. The defendants showed no remorse and stated they were serving Islam in a holy war.

• **Israel refuses to** attend multilateral peace talks held in Ottawa May 13 - 15 on Middle East refugees. Israel objects to the inclusion of Palestinians from outside the territories in the Palestinian delegation.

• **Egypt releases the** four Israeli prisoners, David Ovitz, Fared Mussarti and his children Faya and Majed, held under charges of espionage. They report being tortured.

• **15-year-old** Helena Rapp of Bat Yam is stabbed to death by Fuad Abdul Atti Amran, an Arab from the Gaza Strip. Her murder leads to angry mob violence in the working class suburb of Tel Aviv. Dozens of Arabs are beaten, cars overturned, and store fronts smashed and sacked. Of the mob of hundreds, 28 Jews are arrested while 150 Arabs are detained to protect them from the mob.

• **A major tragedy** is averted as Israeli security forces gun down two heavily armed Muslim extremist terrorists who swam ashore south of Eilat from Aqaba, Jordan. The terrorists managed to shoot and kill a night watchman before being stopped. One terrorist is killed by Israeli forces, the other wounded and captured. Two other terrorists drowned during the swim.

• **Israel upgrades diplomatic** relations with Austria as ex-World War II intelligence officer Kurt Waldheim retires from the Austrian presidency.

• **Syria's foreign minister** confirms reports that Damascus will loosen travel restrictions for Jews.

• **A resolution is** introduced in both houses of Congress urging President George Bush and Secretary of State James Baker to issue an "unequivocal statement" that Jerusalem must remain an undivided city. The resolution marks the 25th anniversary of the reunification of Jerusalem.

• **United States-Israel** relations worsen as the U.S. administration declares its support for UN resolution 194 which endorses the Palestinian right of return.

• **International development firm** Olympia & York, controlled by Toronto's Riechmann family, files for bankruptcy, unable to recover from a $20 billion debt.

• **A court hearing** challenging the Ontario government's policy of funding only public and Roman Catholic schools begins at the Ontario Court of Justice.

JUNE (IYAR/SIVAN)

• **Israel's nonagerian Orthodox** Rabbi Eliezer Schach angers the Sephardic community by saying that Sephardim are not yet mature enough to assume the leadership of the state or religion. The rabbi claimed his comments were directed only at 33-year-old Moroccan Rabbi Arieh Deri.

• **The June 23rd** Israeli election ends in victory for the Labor party, which wins 44 seats to Likud's 32. The Meretz party follows with 12 and Tsomet with 8. Labor party leader Yitzhak Rabin is given 21 days to form a coalition government.

• **John Basset, chairman** of the Security Intelligence Review Board confirms that the Mossad, Israel's foreign intelligence service, operated in Canada two years ago without Ottawa's permission.

• **Gabe Nachman succeeds** Marilyn Wainberg as president of B'nai Brith Canada.

• **The recession claims** its first Canadian synagogue as Shaareh Haim Congregation of Richmond hill closes its doors. Negotiations with the Royal Bank continue.

JULY (SIVAN/TAMUZ)

• **Yitzhak Rabin forms** a coalition government with Labor, the left wing Meretz block and Shas, the Sephardi religious party. His government holds a slim majority of 62 seats out of 120 in the Knesset. Rabin keeps the position of defence minister for himself and names former party leader Shimon Peres minister of foreign affairs.

• **Rabin launches his** government at the opening session of the Knesset by inviting the leaders of Jordan, Syria and Lebanon to Jerusalem and offers to visit the various Arab states in return.

• **The Israeli cabinet** implements dramatic cutbacks in housing construction in the territories and sets up a committee to investigate the benefits received by settlers. It plans to remove the tax breaks, discounted mortages and subsidized power and water that drew non-ideological Israelis to the settlements.

• **Legislation enacted in** Hungary compensating victims of the Holocaust draws strong criticism. It offers less compensation to Holocaust victims than to those persecuted under the communist regime.

• **Former teacher Jim** Keegstra is convicted of wilfully promoting hatred towards Jews and is fined $3,000. He plans to appeal the verdict.

AUGUST (AV/ELUL)

• **U.S.-Israel relations** show signs of improvement as Prime Minister Yitzhak Rabin visits President George Bush at his vacation home in Kennebunkport, Maine. Bush's warm welcome is reinforced by an agreement to provide Israel with the long-awaited loan guarantees.

• **The Israeli government** announces a series of concessions to the Palestinians. The concessions include the release of hundreds of Palestinian prisoners, the reopening of sealed-off houses and streets and the lowering of the age of exemption for entry permits for employment in Israel.

Yael Arad

• **Israeli athletes return** from the Olympic games in Madrid with Israel's first Olympic medals. Yael Arad wins a silver medal and Oren Smadga wins bronze in judo.

• **Reports surface from** Yugoslavia of conditions reminiscent of atrocities seen only during the Holocaust. Reports of "ethnic cleansing," "deportations" and "camps" imposed by Serbian nationalist forces against Muslims and Croats in Bosnia-Herzegovinia move Jewish organizations to ask governments to investigate and intervene militarily or with humanitarian aid.

• **A trade deal** is signed between Israel and China that lowers administrative barriers to commerce and opens greater trade opportunities to Israeli exporters.

• **The Ontario Court** of Justice decides Ontario's practice of funding only public and Roman Catholic schools violates the Charter of Rights and Freedoms guarantees of freedom of religion, but are justifiable in free and democratic society. The decision is expected to be appealed.

• **A Winnipeg court** orders that school prayer be removed from Manitoba public schools. The ruling makes Manitoba the last province to drop the Christian Lord's Prayer from the classroom.

• **Ernst Zundel is** acquitted of spreading "false news" about the Holocaust when the Supreme Court of Canada rules the law under which he was convicted is unconstitutional.

• **The first known** major neo-Nazi gathering in Quebec draws fewer participants than expected. Approximately 70 people gathered in a farmer's field in La Plaine, about 60 km north of Montreal.

[Cont'd. on page 15]

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לשנה טובה תכתבו

Remaining Ethiopian Jews strive to reach Israel

Ethiopian Jews making their way by truck and by foot from the Gondar region of Addis Ababa, December 1991. [WZPS photo]

In the remote villages of Ethiopia's Gondar region, large numbers of Jews are selling their few possessions, packing food and water and setting out for the Land of Israel. Walking for as much as two weeks to reach remote outposts, the last of Ethiopia's Jews are in the process of fulfilling a dream.

One year after Operation Solomon dramatically spirited 14,300 Jews out of Addis Ababa to Israel, the effort to rescue the remaining Jews continues. The original estimate of 1,000 Jews, however, quadrupled with the discovery of large numbers of previously unknown villages and a new community numbering almost 2,000 in Quara, a remote area of the Gondar.

"It now appears that about 4,500 Ethiopian Jews were not in Addis Ababa at the time of Operation Solomon," says Arnon Mantver, director general of the Jewish Agency's Immigration and Absorption Department. "2,300 of them have since been flown to Israel via Rome at a rate of 30-70 a week. The rest should be here by summer."

An office in the Gondar enables Jewish Agency workers to comb the area looking for additional Jewish villages and families. But with few roads or facilities and large numbers of armed former rebels controlling the area, "it complicates things logistically," says Jewish Agency Spokesman Gad Ben-Ari.

Entire villages are on the move, uprooting themselves and walking through the hostile climate to remote absorption centres set up by the Jewish Agency and the Joint Distribution Committee. Barefoot, with young children on their backs, the elderly moving more slowly with the aid of walking staffs, they arrive exhausted at these outposts. Food, water and basic medical care are available before the migrants are transported to a larger, more central absorption centre in the city of Tedah. From there they are driven to Addis Ababa and then flown to Israel.

Relations threatened

Says Ben-Ari, "The operation is being co-ordinated with the Ethiopian government, which considers the immigration a process of family reunification." They are also eager to re-establish the good relations with Israel that existed before the Communist takeover in the early 1970's.

But budding relations are being threatened by the Falashmura — Ethiopian Christians of Jewish descent. Although vastly differing estimates exist, Haggai Erlich, an expert on modern Ethiopia at Tel Aviv University claims, "There are hundreds of thousands of Falashmura in Ethiopia, some three to four thousand of whom have family in Israel and want to be reunited with them and return to Judaism."

Ethiopia's new President Mellis Zenawe has stated that the idea of Israel needing to "rescue" converted Jews threatens "the very nature of our identity." According to Zenawe, "Every Ethiopian from Addis Ababa northwards can claim that he is a Jew who converted to Christianity." The issue, he says, "substantially threatens" relations between the two governments.

As no-one wants to endanger the Jews presently being brought to Israel, the problem of the Falashmura will be "dealt with at a later date," according to one official.

"But there is no problem with bringing the Ethiopian Jews who remain faithful to their religion to Eretz Israel," says Erlich. "Within a year this issue will, fortunately, be a non-issue." — (WZPS)

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לשנה טובה תכתבו

Court Files & Trials

[Cont'd. from page 13]

Jacob Luitjens' Canadian citizenship was revoked last October after a Federal Court decision concluded he must have lied about his past prior to entering the country. The decision had been awaited since May 1989. Sentenced to life imprisonment in Holland, Liutjens escaped custody and made his way to Paraguay, finally immigrating to Canada in 1961. While Holland has asked for his extradition, his deportation from Canada has been held up for years in the courts. He finally ran out of legal room this September, when the Supreme Court of Canada refused to grant him leave to appeal his denaturalization.

The Justice Department chose to stay proceedings in the trial of **Michael Pawlawski** this March, in which he faced four counts of crimes against humanity and war crimes in connection with the murder of 490 Jews and Poles in Nazi-occupied Byelorussia, now Belarus. The decision, which outraged many Jewish groups, followed a Supreme Court refusal to grant leave to appeal a lower court decision that disallowed videotaped evidence in prosecuting war criminals. As a result, the case was stripped of all eyewitness accounts, as witnesses were too old or weak to travel to Canada from Belarus to be present at the trial.

The efforts to bring **Imre Finta** back to trial in Canada have made slow but steady progress. While hampered in May by an Ontario Court of Appeal decision that turned down a Crown request for a new trial, Justice Minister Kim Campbell gave the go-ahead in June to launch an appeal to the Supreme Court. Finta was acquitted in 1990 of charges of robbery, forcible confinement, kidnapping and manslaughter in connection with the deportation of 8,617 Jews from Szeged in Hungary during World War II.

Citing insufficient evidence, the Paris Court of Appeals in April dismissed all charges against **Paul Touvier,** head of the collaborationist Milice (militia) in Vichy France during World War II, triggering demonstrations in Paris, Lyons and Toulouse.

Joseph Schwammberger was sentenced to life imprisonment in Germany in May. The former SS officer was found guilty of personally murdering seven Jews and of complicity in the murders of 32 others when he was a commandant of three forced labor camps in Nazi-occupied Poland during World War II. Schwammberger was 80 years old at the time of his conviction.

A judge in Edinburgh ruled this summer that Scottish Television had not libelled **Antony Gecas** in a 1987 documentary that accused the former Lithuanian mining engineer of taking part in many operations involving the killing of Soviet citizens, including Jews, during World War II. Gecas has yet to be charged under Great Britain's war crimes legislation.

In August, nearly a year after they were laid, a magistrate in Adelaide, Australia has dropped charges against **Mikolay Berezowsky** on the grounds that there was "no case to answer." Berezowsky, 78, was accused of involvement in the mass murder of 102 Jews in the Ukrainian village of Gnivan in 1942.

John Demjanjuk, sentenced in 1988 in Israel to hang, attempted to appeal that decision this year to the Israeli High Court of Justice. Demjanjuk's lawyers tried to show that evidence that might have prevented Demjanjuk's 1986 extradition to Israel had not been presented. The most impressive evidence, newly released from the former Soviet Union, identified another man, Ivan Marchenko, as the infamous "Ivan the Terrible" who operated the gas chambers at the Treblinka camp in Nazi-occupied Poland. No decision has yet been rendered.

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Toronto sisters reunited with brother in Moscow

By FRANCES KRAFT

At an age when it would be easier to sit back and watch the world go by, 88-year-old Celia Mondrowitz boarded an Aeroflot jet to Moscow with her sister Tilly Oslender for an emotional reunion with the brother and two sisters they hadn't seen since the 1920s.

As the two white-haired sisters scanned the Moscow airport for a familiar face on a July day this summer, they were rewarded by the sight of their brother, Naum Yasny, also looking at faces, and holding a bouquet of flowers.

Mondrowitz hadn't seen her brother in 70 years, since she left her childhood home in Kiev. The eldest of five children, she immigrated to Toronto after being sponsored by her uncle Lazer Yasny, with the understanding that she would send for the rest of the family once she was settled.

Her sister Tilly followed five years later, but a combination of financial and political reasons prevented the others from leaving. At one point, recalls Mondrowitz, "we had visas and tickets paid for, but Canada closed immigration. We lost quite a bit of money."

In time the dream of being reunited faded. All five siblings married and made lives for themselves; Naum as an engineer; Polia and Sonia, the babies of the family (they were 4 and 6 when Mondrowitz left), as a teacher and an economist respectively.

Remarkably, the family continued to stay in touch over the years, "when it was possible," says Mondrowitz. "To this day letters get lost, especially to Moscow."

The unreliable postal service was indirectly responsible for the siblings' reunion. Mondrowitz had sent a gift to her sisters, for which she had never received acknowledgement.

Her granddaughter Karen Bossin urged her to phone her sisters and brother, which she hadn't done in all the years they had been separated.

In February, Mondrowitz and Oslender made the phone calls. "They were overwhelmed," recalls Mondrowitz. "They didn't know what to say. We didn't either."

The excitement and warm feelings generated by the phone calls buoyed the Toronto sisters, but they had no intention of following up with a visit. "Karen kept at us [about visiting]," recalls Mondrowitz. Aside from a trip to Florida last year, Mondrowitz hadn't travelled since she came to Canada 70 years ago, she says.

Celia Mondrowitz (left) and her sister Tilly Oslender travelled to Russia to see the brother and two sisters they hadn't seen since the 1920s. They are shown with their brother Naum Yasny at the Moscow airport shortly after their arrival.

"It wasn't an easy trip," says Oslender, "but we are very happy we went."

After five days in Moscow, the Toronto sisters travelled to Kiev by train, a 13-hour trip. There they spent another five days at their sisters' apartment (both sisters were widowed in World War II) before returning to Toronto.

Conditions in Kiev are better than in Moscow, reports Mondrowitz, although there are lineups for food in both cities. Even though food is very scarce in Moscow, says Mondrowitz, they ate well there, because Yasny and his wife had spent a month preparing for their visit, lining up to buy food.

Except for the Kremlin and Moscow's famed subways, the city is neglected, Mondrowitz told *The CJN*. "The sidewalks are broken. We saw [inhabited] houses with broken windows."

A nephew took them to see the largest synagogue in Moscow, the Moscow Choral Synagogue, which is "very poor" in contrast to the "very rich" churches. Aside from the synagogue, they saw little evidence of Jewish life on their trip.

In Kiev, Sonia and Polia Yasny took paintings off their walls to give their sisters as gifts. "We felt at home in their home," says Mondrowitz, "but it was a strange feeling on the street. It was like we'd never been there before."

"I think it's a dream [that we were there]," said Oslender. "I still don't believe it."

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לשנה טובה תכתבו

Visiting West German officials view an ancient map of Jerusalem at the Jewish National and University Library. [WZPS photo]

Library marks its centennial

One hundred years old but still young at heart, Jerusalem's Jewish National and University Library's (JNUL) centennial exhibition, "A Century of Books," only hints at the treasures that lie within.

Founded in 1892 with several thousand books from the Midrash Abrabanel Library, the library now holds a collection of three million books, 11,000 Hebrew manuscripts, microfilms of an additional 47,000 manuscripts and 200,000 manuscript fragments.

Today housed in the Lady Davis Building on the Hebrew University's Givat Ram campus, the JNUL's treasures also include the world's largest collection of Hebrew incunabula (books printed before 1500), the National Sound Archives, dedicated to preserving Jewish musical heritage, and countless special collections, including the personal papers of Albert Einstein.

The volumes in Yiddish, Ladino, Judeo-Arabic, English, French, German, Russian, as well as Hebrew, reflect the dynamic culture of the Jewish people during its many wanderings and the complex interplay and mutual influence with the cultures among which it lived.

"Amassing the collection was no easy task," says Prof. Israel Shatzman, director of JNUL. "By 1948, when the JNUL became legally entitled to receive copies of all works published within the borders of the sovereign Jewish state, they couldn't hope to acquire major Jewish collections. Many treasures and rare works had already been procured by libraries around the world."

Nevertheless, the JNUL contains some of the world's oldest, rarest and most valuable Judaica documents. Among the most precious are a 10th century Pentateuch from Palestine, 12th century works written by Maimonides in his own hand and the celebrated 13th century Worms Mahzor.

Dozens of the library's manuscripts are presently on display at the Israel Museum entitled "Books from Sefarad," commemorating the 500th anniversary of the expulsion from Spain.

Says Shatzman, "We will continue to collect every work . . . relating to Jews and Judaism . . . and should be grateful to the dreamers and the donors who made this library a national treasure." (WZPS)

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Israel's fair pavilions help improve image

Although Israelis recently found a new release for their critical bent in the country's disappointing representation at Seville's "EXPO '92", little attention has been paid to the successful pavilions erected annually at 60 international trade fairs. With food, fashion, jewelry, publishing, aviation, electronics, plastics, packaging and medical supplies just a few of the products exhibited, the fairs are doing wonders for Israel's image abroad and for her export potential.

Organizing this monumental effort has fallen to the Israel Export Institute and ITEX, a private company which represents foreign fair organizers and helps Israeli manufacturers who want to participate either in the national pavilion or go it alone.

"More than 12,000 Israeli trade representatives have taken part in these fairs," says Na'ama Brill, assistant general manager of ITEX. "Our only conditions are that the companies engage in export and that manufacturers be members of the Israel Export Institute." Says Dita Gurevitz, director of the Institute's Fairs & Exhibitions Division, "We try to accommodate as many of our 1,800 members as possible. This year alone we doubled our pavilion space in at least 50 exhibitions."

While Gurevitz maintains that it is difficult to measure the financial success of each fair, she does point out that Israel made successful inroads at the Anuga Food Fair, the Singapore Air Show, and at jewelry shows around the world. At Anuga, a cholesterol-conscious audience enthusiastically tasted Israel's vegetarian delights and kosher meat products, believed to be cleaner and leaner than the average beef, mutton and poultry sold the world over. In Singapore, Israel was one of the largest exhibitors with a pavilion measuring between 600-700 square metres.

The participation fee "depends on space and design as well as the number of people attending," adds Brill. Nonetheless, as Gurevitz quickly points out, "Fifty percent of the fee for exhibitions within the national pavilion is subsidized by the Export Institute," which hires a designer for each show responsible for setting display rules and regulations for manufacturers. "Manufacturers are also given publicity in trade journals, invitations to press conferences and cocktail parties, and additional perks depending on the event," says Gurevitz.

Preparation time also varies greatly. A show held twice a year (such as fashion), can take as little as four months to set up, while fairs held every 2-3 years often require a two-and-a-half year period to effectively lay the groundwork.

According to Gurevitz, half of the world's trade fairs are held in Germany "because of the sophisticated equipment and services it provides fair particpants." The "Anuga" (food), "Cebit" (computers) "K" (Plastics & rubber), "Drupa" (printing) and "Photokina" (Photography) trade fairs are held in Germany, but other countries are also attempting to carve out a niche for themselves. According to Brill, "Some Israelis have begun exhibiting at fairs held in Vienna as an effective bridge to Eastern Europe." Turkey has become a similar link to underdeveloped nations.

"More and more manufacturers are demanding exhibition space because trade shows are one of the most important marketing avenues — especially for consumer goods," Gurevitz contends. "Just look at what's happened to our jewelry industry. Fourteen years ago we exported $10 million worth of jewelry. Today, that figure has jumped to $350 million, with the industry showing a steady growth pattern of 20 percent per year." But according to Bryan Newman of Ne'eman Industries Ltd., a Jerusalem-based jewelry concern selling to 25 countries around the globe, fair participation is only part of an effective marketing mix. "I would say it's an initial sales tool. We use our stand to introduce ourselves. After each fair we follow up with personal visits to potential clients."

International trade fairs bring the world literally to your doorstep. "A manufacturer can meet the same number of people at a 4-5 day fair as a travelling salesman can while touring the globe for a year," says Gurevitz. In essence, its fair play on the part of Israeli manufacturers to insist that the country participate in more and more shows. Says Gurevitz, "While they're first used for introductory purposes, continued particpation year-in and year-out serves as a professional barometer, reinforces the manufacturer's reliability and helps build up an image; an image all important to Israel in the international marketplace." — (WZPS)

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Israeli children enjoy themselves at the Givat Brenner play centre.

לשנה טובה תכתבו

Electronic comb *zaps* nasty lice

An electronic comb which kills off head lice has been invented by an Israeli electronics teacher and is being marketed by an Israeli kibbutz.

The comb, which is designed for children, measures seven by eight centimeters and is powered by a standard 1.5-volt battery. When the lice comes into contact with the comb, a tiny electric charge kills the lice but does not affect the user or the scalp.

The usual solution for lice until now has often involved poisonous pesticides, and has proven only partially effective. The new comb, called Robi Combi, manufactured by Mepro Epilady of Kibbutz Hagoshrim, is claimed to be more effective and can be used at all times without side effects.

The comb has been tested by Germany's leading standards institute and declared safe for users of all ages.

For more information, contact: Mepro Ltd., Kibbutz Hagoshrim, 12225 Doar Na Galil Elyon, Israel. Tel: 972-6-945242.

(Jerusalem Dateline)

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לשנה טובה תכתבו

Sacrifice essential part of Yom Kippur

The evening before Yom Kippur, Marie, a new immigrant from Moscow, took a walk around one of Jerusalem's religious neighborhood to watch preparations for the sacred Day of Atonement.

Unfamiliar with many Jewish customs, Marie was lost for words. Men and women were swinging live chickens around their heads, chanting something incomprehensible. Incredulous, she turned the next corner, only to see men and women swinging bags of money around their heads. "What kind of country have I come to?" she wondered aloud.

The ceremony was the sacrificial kapparah (atonement) ceremony (which predates the Shulchan Aruch — the basis for normative halachic Judaism) and is performed on the eve of Yom Kippur, mostly by the Sephardi and Chassidic communities. Ashkenazi Jews often use money in place of a chicken.

After reciting a passage from Psalms and from the Book of Job, a fowl (a rooster for a man, a hen for a woman) is taken and swung around the head three times. Simultaneously, with their right hand on the fowl's head, they recite three times: "This be my substitute, my vicarious offering, my atonement. This animal shall meet death, but I find a long and pleasant life of peace."

The fowl is then slaughtered and given to the poor or to charity, as is the money used in the Ashkenazi ceremony. A more modern-day practice is to give the animal's value to charity and to eat the chicken for the "Seudah Hamafseket" — the last meal before the fast.

Rabbi Henania Berzon, an Orthodox rabbi who came to Jerusalem in 1969 from New York, says "the concept of sacrifice is a very powerful one. In essence you are saying that although I have sinned, God has given me the opportunity to live, and I must atone for my sins."

The fowl's slaughter, an integral part of the intense process of repentance and atonement, has a profound affect on those who observe it. "The custom of using money in place of a fowl maintains the spirit of kapparot," says Rabbi Berzon, "but the sacrificial experience is obviously diminished."

In the Conservative and Reform movements, this custom is believed to conflict with the spirit of Judaism, which has no history of vicarious sacrifice. Authorities such as Nahmanides, Solomon ben Adret and Joseph Caro all strongly contested the observance.

The Spanish and Portuguese communities of Holland and later in America, did not observe kapparot at all, while Sephardi and Chassidic communities with more mystic, kabbalistic leanings, did. In fact, kabbalists such as Isaiah Horowitz and Isaac Luria were great believers in the kapparot ceremony and found mystic illusions in its performance.

One practice consisted of planting beans or peas in palm-leaf baskets, two to three weeks before Rosh Hashanah. On the eve of the festival, children would swing the baskets of ripened plants around their heads three times saying, "This be in lieu of me, this be my substitute and my exchange," and then throw the plants into the water.

The Judeo-Spanish community has a special kapparah service for the construction of a synagogue and another for the dedication or a new home. Participants wave a live rooster over their heads and recite the Yom Kippur blessing. The blood of the slaughtered animal is then poured into the foundations and the animal is given to charity. Thus the new building is founded on charity and blessing.

The Moroccan community stops at serving cooked rooster and couscous upon entering a new home. The word kapparah in Yiddish indicated a sacrificed creature. With the modernization of the Hebrew language, the word remains popular in Israel, especially among the older Sephardi generation.

Says Berzon, "When property is destroyed in an accident but a person is spared, the word 'kapparah' is used. This means you were forgiven and something else was sacrificed instead."

In other instances, someone could be expressing his wish to assume the suffering or unhappiness of another, or, simply, giving his blessing.

For Marie, the custom was strange and mysterious. For those practicing it, it is a symbolic cleansing of one's sins, a way to approach the judgment day with renewed strength and determination to be a better individual.

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Multitude of first-rate books available

By LEILA SPEISMAN

Theoretically, we did have summer (do reporters ever lie?). The first-rate and often unusual books that passed the book review desks recently helped maintain the illusion that I was having a whale of a time the last few months.

Several dynamite novels have appeared recently that are well worth your attention. One, *Next of Kin*, by Marianne Langner Zeitlin (Zephyr Press, 1991) was shortlisted for this year's City of Toronto Book Award.

It is a poignant account of how a family deals with the death in a traffic accident of one of the siblings, and with the fact that the drunken driver responsible went largely unpunished. Along the way, they recall their childhood as the children of a chassidic rebbe in Toronto.

Since the book is based loosely on a true story (Zeitlin's sister was killed by a drunk driver), it could easily have degenerated into a maudlin mush of misery. That it didn't is a tribute to the author's skill and sensitivity. One looks forward to hearing more from her.

Levi Kaufman, in *A Distant Dream* (Marbitz Publications, 1992), imagines what would happen if a group of Jews, exiled from England along with their co-religionists in 1290, decide to go not where they would find other Jews, but where they could found their own society.

The group plays out many of the same problems the modern state of Israel has had to contend with, such as whether the scholars or the practical men of business should have the positions of power. A gripping and fascinating work.

Twilight, by Shulamith Hareven (Mercury House, 1992) is a collection of short stories set mainly in Jerusalem. Full of haunting imagery, (a set of chairs sent out for repair become a symbol of lost hope), the stories of individual suffering and striving are suffocatingly real.

Another collection of short stories is *Stories of an Imaginary Childhood*, by Melvin Jules Bukiet (Northwestern,. 1992). The shrew, the philosophical gravedigger, the man enamored of modernity to the bewilderment of his far more conservative townspeople, are filtered through the ironic eye of a child prodigy.

Feminist approaches to religion sometimes suffer from an excess of high-mindedness. It is refreshing to find books that take the subject seriously, but don't leave the impression that theology is a solely tragic exercise.

Try *Countertraditions in the Bible; a feminist approach*, by Ilana Pardes (Harvard University Press, 1992). Miriam, Eve, Zipporah, and Rachel are seen here by Pardes not as background figures, but as symbols of earlier traditions, repressed by a largely patriarchal tradition.

An interesting chapter deals with the unnamed, and in the end ignored, wife of the quintessential innocent sufferer Job. Traditional scholars, and Job himself, says Pardes, are oblivious to the fact that it is her advice which ultimately leads to the resolution of Job's pain.

Two other excellent similar works, are *The Feminine Face of God* by Sherry Ruth Anderson and Patricia Hopkins (Bantam 1991), dealing with different women's search for spiritual fulfillment, and *Four Centuries of Jewish Women's Spirituality* edited by Ellen Umansky and Dianne Ashton (Beacon Press, 1992). This collection of short stories, essays and poems by Jewish women through the ages gives the lie to the attitude that women in the past were passive non-intellectual beings, but, indeed were insightful and intelligent.

Especially poignant is the last section, dealing with present-day women, including such topics as using the mikvah as a way to counter the trauma of rape, and a woman's dealing with her own sexual and physical abuse.

For a fascinating account of the lives of Jewish women in ancient times, read Ross Shepard Kraemer's *Her Share of the Blessings; women's religions among pagans, Jews and Christians in the Greco-Roman world*.

The solid scholarship and detailed footnotes do not detract in the least from an absorbing analysis of the differences, similarities and relationships between the different nationalities in a very different time.

The Broken Staff; Judaism through Christian eyes by Frank E. Manuel (Harvard University Press, 1992) discusses the unwilling fascination of Christian scholars and theologians with Judaism and Jewish culture. Manuel roams the centuries to give the reader a picture of the historical, theological and literary view of the Jewish world by those outside it.

Saving Remnants; feeling Jewish in America, by Sara Bershtel and Allen Graubard, (Maxwell Macmillan, 1992) is a first-rate account of the different ways Jews have adapted to North American culture. From the totally assimilated to Orthodox to possible future trends, you can't help but try to find yourself in the book.

And you usually do.

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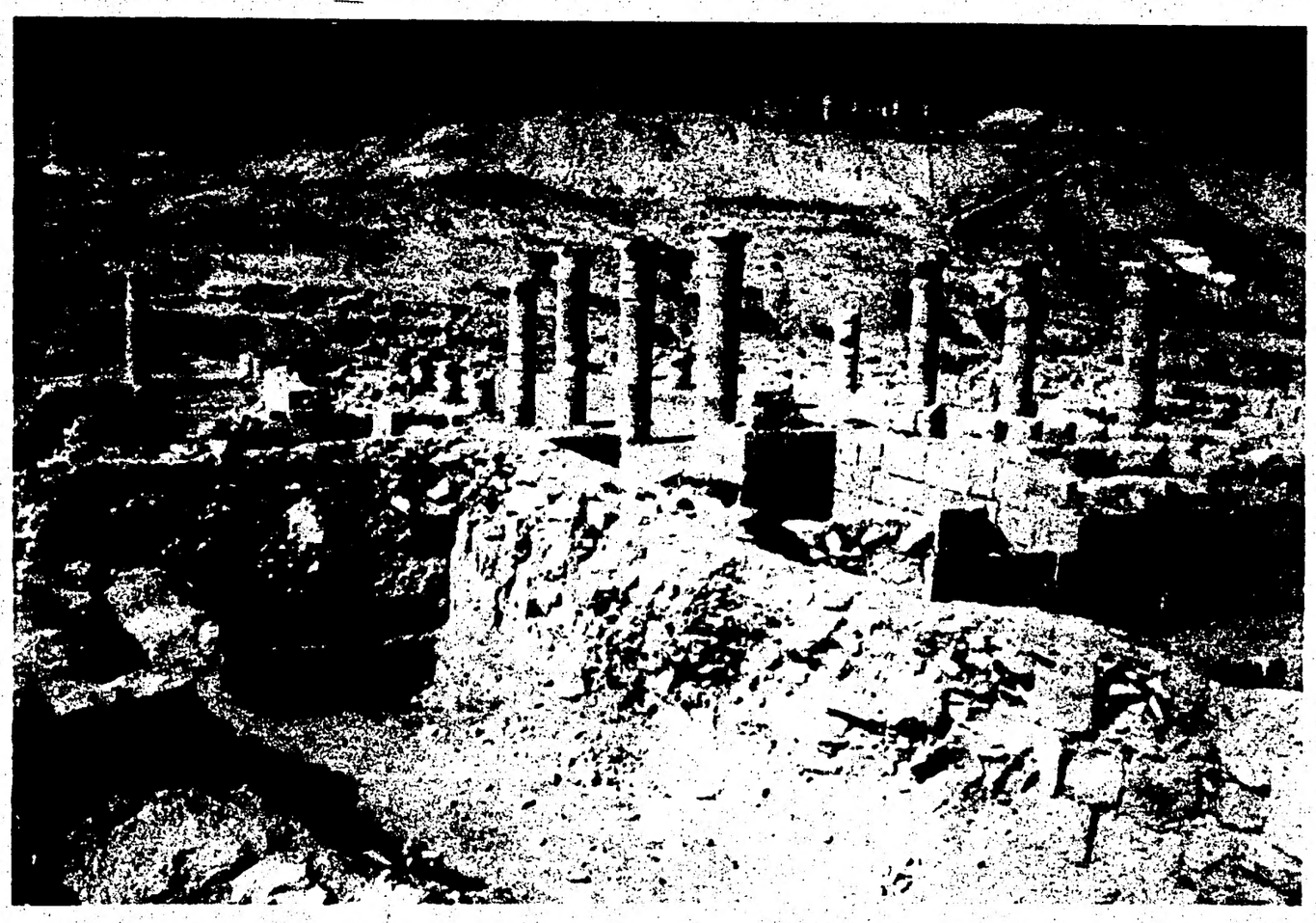
לשנה טובה תכתבו

Theology team helps unearth the past



Ancient church at Tel Nessana site in Israel's Negev desert.

On a bleak, windswept hillside in the Negev desert, a group of eighteen professors and students of theology from Evanston, Illinois, recently spent several exhilarating weeks digging up the past side by side with a team from Ben-Gurion University.

"We've been helping the Negev, we've been helping Israel, and we've uncovered fascinating details on the history of early Christianity," says Dennis Groh of the Garnett-Evangelical Theological Seminary and Northwestern University. This year, he became the co-director of the dig being conducted at Tel Nessana and nearby ancient farms for the past five years by the BGU team, headed by Dr. Dan Urman of the Department of History and Biblical and Near Eastern Studies. The overseas team also included students from the Seabury-Western Theological Seminary at Evanston, Illinois, and from Colby College in Maine.

The ruins of Tel Nessana consist of an acropolis with a large settlement at its foot, connected by a dramatically-sweeping stairway. The site, which lies on the ancient Aqaba-Egypt commercial routes, has had a checkered history. It was apparently founded by the Nabateans in about the third century BCE as a garrison and settlement. The most ancient building on the site is a fortress, which was conquered circa 100 BCE by the forces of Alexander Yannai. In the fifth century, a citadel was built for the Byzantine army units; a church was constructed, dedicated to Saints Sergius and Bacchus, patron saints of the army; and a monastery was established.

Urman and his team uncovered the monastery and its adjacent school; a richly decorated church, the second largest found in the Negev so far; remnants of the ancient fortress, and luxurious Byzantine dwellings, as well as numerous coins and artifacts. Groh and his team, in their first, brief season (three weeks), uncovered a huge public building, probably from the fifth century, decorated with elaborate frescoes. The nature of this structure is still unknown. "I'll be back next January with a larger team," he says. "We are impatient to get back to work and find the answers to all our questions."

(Jerusalem Dateline)

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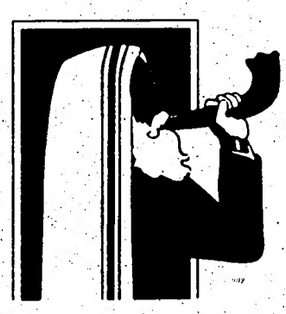

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Parks help ensure Jerusalem's beauty

Jerusalem's holy and historic sites and breathtaking panoramas are highlighted and enhanced by a delightful abundance of parks and gardens. Jerusalem the Gold is also Jerusalem the Green.

To be sure, the city has always been reputed for its beauty. It is written in the Talmud, "Ten measures of beauty were given the world; nine were taken by Jerusalem and one by all the rest."

But beauty can quickly fade. Centuries of neglect saw Jerusalem degenerate into a crumbling hilltop village, so that when American writer Mark Twain visited the holy city in the last century he wrote in his travel account *Innocents Abroad*, "Jerusalem is mournful, dreary, and lifeless."

In contrast, today the city is blossoming. As Jerusalem celebrates 25 years since its reunification, perhaps one of the most visible and tangible achievements has been the transformation of large, rocky tracts of harsh, barren terrain into parks and gardens that have a style all their own.

"We have sought to landscape rather than simply build parks," explains Dafna Helbitz of the Jerusalem Municipality's Department of Parks and Gardens. "The use of Jerusalem stone for pathways, extensive rockeries on the hillsides, and local flora ensures that parks complement rather than clash with surrounding buildings and views."

This is exemplified in the national park that encircles the Old City walls built by the Ottoman Turkish ruler Suleiman the Magnificent in the 15th century. Leading southeastward from the Jaffa gate is the Hinnon Valley, delightfully restored rather than redesigned with its classic Biblical silvery olive trees. The valley includes the Hassenfeld Amphitheater beneath the walls of the Old City which provides an inspiring venue for outdoor concerts.

If one man can take the credit for the greening of Jerusalem, it is its mayor, Teddy Kollek. Large plots of land designated for commercial buildings were re-allocated for parkland through Kollek's persuasion.

The site of the Liberty Bell Garden in the Talbieh quarter of the city was originally slated for luxury hotels. The Liberty Bell Garden has today become a kind of outdoor community centre with daily activities for children. Opposite, the Bloomfield Gardens offer a view of the Old City. In the spring the place is ablaze with tulips, hyacinths, and narcissi, gifts from the Israel Committee in the Netherlands.

But Jerusalem's most common indigenous flower is perhaps the rose, best viewed in the Wohl Rose Garden near the Knesset, Israel's parliament. Here thousands of roses of all colors bloom throughout the year. The Wohl Rose Garden leads down into Sacher Park, the city's largest open space and the site of many national events and rallies.

In addition, Independence Park, a welcome swathe of green in the centre of town, and several "pocket parks," small corners of green with playgrounds, serve the needs of local neighborhoods.

The Haas Promenade and Sherover Walkway offer a special view of Jerusalem and the Old City. Consisting of lookout decks, gardens, picnic and recreation sites, the promenade was built on a 40-acre area and has become a favorite gathering spot of Jerusalemites.

The Jewish National Fund's major achievement has been to encircle Jerusalem with a green belt of forests. The most established section of the forest to the west, the Jerusalem Forest, includes some 6 million trees, representing the 6 million Jews who perished in the Holocaust.

However, many of these trees both around and in Jerusalem were brought down during the past winter when the city became Jerusalem the White, receiving its heaviest ever recorded snowfall. In particular, the slim trunks of the Aleppo pines, which dominate much of the city's landscape, were snapped in half as crushing layers of snow settled on their leaves.

But after the thaw came spring. And once again the roses bloomed, the bright pinks and whites of the almond blossom set the city ablaze, and delicate pink cyclamen and deep red anemones pushed up through the rocky hillsides.

Jerusalem is a city that has an aesthetic as well as spiritual appeal — an appeal that has been handsomely accentuated by the tasteful gardening and afforestation endeavors of the local and national authorities.

(Jerusalem Dateline)

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לשנה טובה תכתבו

Svetlana Annikeichik cuddles her new born daughter born less than 3 hours after her arrival from Moscow, at Shaare Zedek Medical Center, Jerusalem.

Shaare Zedek offers hope to mothers and their babies

Shaare Zedek Medical Center is used to new immigrant patients being brought straight from the airport to the hospital, but none has ever been in such a hurry as Svetlana Annikeichik from Russia.

Her plane landed at 4:30 a.m. and exactly two hours and 50 minutes later, she was holding her new-born daughter in Shaare Zedek's delivery room. The hospital arranged for her to call her husband, Vadim, an opera singer and well-known Soviet actor, who hopes to join his wife and new daughter soon.

"I lost my first baby during childbirth in Russia, so it was important to me not to repeat the experience," explained Svetlana, a computer programmer. "The attention at Shaare Zedek was wonderful, and although I still have no place to live, I already have the most beautiful gift I could receive," she smiled as she cuddled her baby. Svetlana had decided to call her Anoushka, but the nurses at Shaare Zedek suggested Sivan, as she was born during that Hebrew month, so she'll wait until Vadim arrives.

When Svetlana left Shaare Zedek, her baby was snuggled into beautiful hand-knitted blankets made by the volunteers of the Women for Shaare Zedek Committee. Mother and baby are doing well.

There is also new hope for other babies with different kinds of problems. "Preemies" are the subject of an international study which examines the use of a drug (Exosurf) for immature lungs. Shaare Zedek is one of nine Israeli hospitals and 216 such centres world-wide participating in this study to help very immature babies who, decades ago, would have had no chance of survival. Their lungs lack a fluid called surfectant which causes respiratory distress syndrome.

Recent research has resulted in the ability to replace this fluid artificially. Human surfectant can be extracted from the amniotic fluid of mothers who have undergone Caesarians, and there are other sources from animal products. However, the most common source, and the one which Shaare Zedek is using, is the artificial surfectant, Exosurf, produced by the Wellcome Foundation in the United Kingdom.

With the trial completed in November 1991, the research should reveal whether the drug Exosurf has greater value using it early as a preventative or after as a treatment for respiratory distress. What is sure now is that it offers new hope for very premature babies who, until now, could not survive complications caused by their immature lungs.

Shaare Zedek has devised a system to reduce the risk in breech deliveries. Its Gynecology & Obstetric Department has produced instruction, collected over one and half years and constantly being updated, to support decisions made by the medical team involved in difficult births. Known as the Data Collection Algorithm, it makes a substantial contribution to perinatal medicine.

The Department's clinical computer network collects information from all aspects of 'obi-gyn' . . . the delivery room, gynecology ward, in-vitro fertilization unit and the ultrasound unit . . . this includes a medical expert system for the management of breech delivery.

A questionnaire/sequence of instructions appears on a P.C. screen in the delivery room which is filled out by the physician responsible for the breech delivery. The questions provide a clear path from one item to the next, and the following question depends on the answer which was given by the doctor. For example: "Mazel Tov — you have admitted the woman to labor with a breech delivery. Don't panic — we will tell you what to do!"

Following introductions come questions: Is it an active labor? Depending on the answer, the instruction might be: "Check vaginally to decide what kind of breech delivery it will be." There may be follow-up instructions to do an ultra-sound and guidelines for decision-making, such as: "If the fetus weighs under 700 grams, prepare for a vaginal delivery . . . if it is 700-1250 grams, prepare for a Caesarian." etc.

Each step must be taken in sequence or one cannot proceed. It is a very secure system with three levels of codes to ensure that no one unauthorized can enter and have access to the confidential information.

The system's value lies mostly in decision support for the attending physician rather than for decision-making. Shaare Zedek hopes to extend this system to other applications such as infertility.

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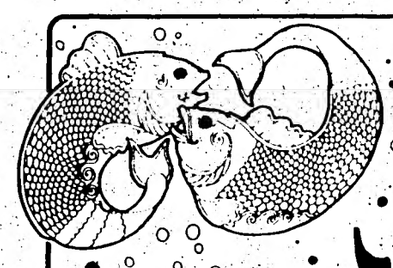
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לשנה טובה תכתבו

Kids made welcome at holiday services

By FRANCES KRAFT

Making the High Holidays meaningful for children is a challenge when services, especially in large congregations, are often not geared for them, if children are allowed to attend the main service at all.

Today, however, a number of synagogues have found new ways of adding meaning to Rosh Hashanah and Yom Kippur for their younger congregants, beyond the traditional junior services and nursery.

Of the dozen or so Toronto synagogues surveyed for this article, Holy Blossom Temple has one of the most innovative programs in its "birthday party for the world" run by Rabbi Sharon Sobel for preschoolers. "We celebrate with balloons and cake," Rabbi Sobel told *The CJN*, "and talk about gifts we can give the world." The service, for non-readers, also includes songs, stories and a few prayers.

At Kehillat Ahavat Chesed, an Egalitarian congregation founded in 1985, children "are an integral part [of the service] all the time," says founding member Shawn Zevit. On the High Holidays, there are separate services for children who wish to attend, with a highlight for both adults and children being a dramatic presentation of the Book of Jonah by the children at the adult service.

At Darchei Noam, Toronto's only Reconstructionist synagogue, the question isn't whether children are allowed in the main service (they are), but whether parents are welcome in the hour-long children's service (absolutely). In fact, says congregation vice-president Susan Bloom, who has been running the children's services for the past six years, they attract "a lot" of unaccompanied adults.

The services, which are "very participatory," include "the main nuggets" of the traditional service along with English readings, poetry and discussions about the children's own experiences of the holidays.

Temple Emanu-El offers hour-long afternoon services for children up to age 9. Congregational rabbi Arthur Bielfeld leads the services using a liturgy especially designed for children.

A number of large Conservative congregations have instituted family services for parents and children who want to attend services together. Adath Israel has two such services, one being more traditional but involving young people through Torah readings, ark openings and supplementary readings, and the other one less traditional, with more emphasis on teaching and supplementary readings.

As a parent who is in favor of family services, I've attended Beth David B'nai Israel Beth Am's "Contemporary Service" for Rosh Hashanah and Yom Kippur for about a dozen years, along with my husband and two children, now age 6 and 9. While we enjoy the extra singing, gender-neutral supplementary readings and participatory atmosphere, what impresses me most is the attitude toward children shown by Rabbi David Weiss, an industrial psychologist and graduate of Yeshiva University, who has led the service since its inception in 1977.

"Most parents will take their children out if they start to cry," Rabbi Weiss explained when I asked him about his unusual approach. "I don't say, 'Sshh. Get that child out.' Children cry. It's a reality. It's a beautiful thing. My notion is that any disruption can be included as something that adds to the service rather than detracting from it." The rabbi typically incorporates such disruptions with a comment like, "It gets so emotional that even the children are starting to cry," reducing parental embarrassment and creating a positive atmosphere for congregants of all ages.

"A lot of kids felt that synagogue was a chore," says Sharon Grossman, co-chairman of children's programming at Habonim Congregation, explaining the reasons behind her shul's pilot program for children, instituted on the High Holidays last year. "We had to think about how to meet the needs of younger kids. We wanted to make the holidays more meaningful for them and have them become familiar with the prayers in a positive way."

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לשנה טובה תכתבו

Vilnius has rich Jewish past

BY SHELDON KIRSHNER

Lithuania and Latvia, now independent states, but part of the old Soviet Union until quite recently, once had vibrant Jewish communities. These communities are long gone, having been largely destroyed in the Holocaust. Staff writer Sheldon Kirshner was a recent visitor to Lithuania and Latvia. He reports his findings on the following pages.

VILNIUS, Lithuania —

Renowned as the "Jerusalem of Lithuania," Vilnius, or Vilna as it was commonly known before World War II, was one of the great Jewish centres of the Diaspora.

Now the capital of the newly-independent Baltic state of Lithuania, but formerly part of Poland and then the old Soviet Union, Vilnius has an illustrious Jewish pedigree.

Settled by Jews in the early 16th century, Vilnius by the late 19th century had more than 60,000 Jewish inhabitants, or 41 percent of the population. But due to emigration, the percentage of Jewish residents dropped by the eve of World War II. Nevertheless, Vilnius retained its character as an intensely Jewish city.

Conquered by Poland after World War I, Vilnius was both a fortress of Judaism and a bastion of secular Jewish culture.

Elijah Ben Solomon Zalman, the famous Vilna Gaon, lived here. A vigorous opponent of Chassidism, his commentaries had a profound influence on Judaic scholarship.

Secularism, an offshoot of the Enlightenment, flourished here. A philanthropist, Samuel Joseph Fuenn (1818-1890), founded the first modern Jewish school in Vilnius — which was also noted for its yeshivas.

Vilnius was not only the cradle of the Jewish labor movement (the Bund), but the focus of the renascent Zionist movement.

YIVO, the renowned Institute of Jewish Research, had its headquarters here. It was also the seat of the Romm Press, printers of religious works ranging from the Talmud to the Bible. Its excellent library of Judaica, established by Mathias Strashun, had an international reputation.

Yiddish culture, supported by a network of schools, was exceedingly strong in Vilnius. "The sound of Yiddish resonated throughout the city," wrote Lucy Davidowicz in her pungent memoir, *From That Place And Time*. In 1933, 85 percent of the Jewish inhabitants claimed Yiddish as their mother tongue. They spoke the unmistakable Litvak dialect. Yiddish writers of the calibre of Abraham Sutzkever and Chaim Grade hailed from Vilnius.

Vilnius of old, whose arches and cobblestone lanes are frozen in the elegaic photographs of Roman Vishniac, lacked the tingle of Warsaw and the bustle of Lodz. Davidowicz, a student here in the late 1930s, described it as "just a provincial city" where poverty was fairly widespread.

Former YIVO headquarters in Vilnius. [Sheldon Kirshner photo]

And yet, as she acknowledged, Vilnius was special, "centuries deep in Jewish history."

With the outbreak of World War II, Vilnius was torn by strife and chaos. The Soviet Union invaded Vilnius, only to cede it to Lithuania. But within one year, Moscow annexed Lithuania, and proceeded to dismantle Jewish culture.

However, the worse was yet to come.

Invading Lithuania in June 1941, Nazi Germany occupied Vilnius. A reign of terror ensued. Jews were pushed into two ghettos, then systematically murdered. The Nazis exterminated 95 percent of Lithuanian Jewry, destroying institutions, ransacking synagogues and yeshivas.

Today, as Davidowicz observed, "Vilna exists only in memory and history." The Jewish population is down to 4,500, served by one lone synagogue, according to community leader and novelist Gregory Kanovich.

The former Jewish quarter lies in the Old Town, tattered and in urgent need of renovation. Arunas Grumadas, president of Vilnius' municipal council, said in an interview that 70 percent of its buildings cry out for restoration. But since the Lithuanian government is so cash-starved, the work will not likely be finished for at least another 10 or 15 years, he concedes.

What was once Jewish Vilnius is a maze of narrow, winding cobblestone streets crowned by the occasional but distinctive overhead arch. The low, huddled buildings, with their crumbling facades, charactertic wooden shutters and tranquil courtyards, are painted in beige, ochre and pale green pastel colors.

Gaona Street, as well as Zydu Street, are poignant reminders of Vilnius' wondrous Jewish past. Nearby, on a gray wall, are two scrawled inscriptions of the modern era: Sex Pistols and The Exploited.

Svarco Street, formerly known as the Alte Gessel, is redolent of the 19th century. A tan building on Islandijos Street housed a Talmud Torah and currently houses a technical school.

Where the Strashun Library and Vilnius' Great Synagogue once stood, side by side in majestic splendor, is a pedestrian white-brick kindergarten built after the war.

In an adjacent square, ringed by non-descript apartment buildings, was the site of Velfkeh's restaurant, where Jewish writers, intellectuals and actors gathered to eat, to drink and to schmooze.

Jatkova Street, the hub of the second-hand clothes trade, has been renamed M. Antokolskio Street, after a Russian sculptor. Niemeicka Street, the hub of the retail trade, has been turned into a modest park with benches, and is now known as Vokieciu Street.

Another main thoroughfare, Rudnicka Street, is now called Rudniku. Close by is a plaque, in Lithuanian and Yiddish, attesting to the fact that this was the site of a Jewish gymnasium.

In a filthy courtyard off Ligonines Street is a drab building that was once the Jewish hospital. Women sit listlessly on stools, children play near a puddle. The space is bisected by laundry lines. In 1941, more than 1,000 Jewish patients were dragged out of the premises and taken away to be killed in the Ponary forest. Later, 50 of its Jewish doctors were deported to a concentration camp in Estonia.

Not far away, in another courtyard, is a building where the Judenrat, the Nazi-dominated community council, functioned. Before the Holocaust, it was a Jewish library. Today it is used by the restoration department of an art museum.

The former outdoor market at the corner of Nowogrodzka and Zawalna is gone, replaced by rows of cheerless flats.

YIVO's bright yellow building on Basanavichiaus Street, which is no longer in its possession, bears a swastika on the bottom right hand corner.

The ex-Talmud Torah on Plylimo Street is a police academy, while the Jewish secondary school on Aguonu Street has been converted into an apartment building.

On Etmonu Street is a yellow building that accommodated the Jewish theatre. It is now the city's youth theatre. The red-and-yellow-brick Romm building still stands, with a new extension, and continues to function as a printing plant.

Vilnius' biggest sports stadium squats on the grounds of a Jewish cemetery. Kopl Beldtseraovsky, a Jewish activist, claims that the tombstones were used as building materials after World War II. Indeed, the steps leading up the columned Palace of Trade Unions were fashioned out of these very gravestones. Lately, they have been removed and replaced with new stones.

The remains of the Vilna Gaon lie undisturbed in the new Jewish cemetery, after having been moved from the old cemetery, now an athletic field.

Vilnius is full of unheralded, boarded-up synagogues.

On Geliu Street, there are black pools of water around one weathered synagogue. A few feet away, a man repairs his car. Down the road a bit is a synagogue-cum workshop. It is set off by mounds of stinking garbage and boys playing with a ball. An elderly Lithuanian bricklayer who lives in a decrepit house opposite the shul proffers the information that it may be demolished. There is a whiff of alcohol on his breath.

A third synagogue, on Lapu Street, is a shed. It is a forlorn sight.

* * *

City authorities and members of the Jewish community hope that tourists from the Diaspora with ancestral roots in Lithuania will consider visiting Vilnius, if only for sentimental reasons.

Arunas Grumadas said the municipal council is seriously thinking of erecting a hotel for overseas Jewish groups.

"There is a great potential for tourism, especially from South Africa, Israel and the United States."

Simon Alperowitz, administrator of the community here, believes there is much for Jews to see in Vilnius. "I would encourage them to visit us."

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לשנה טובה תכתבו

Lithuanian author tackles life's problems

BY SHELDON KIRSHNER
VILNIUS, Lithuania —

Gregory Kanovich is looking for a translator. Someone who can translate into English his novels of Jewish life in Eastern Europe.

Kanovich's novels, nine in all, have sold 2½ million copies and have been translated into 11 languages, notably Hebrew, Yiddish, Lithuanian, Polish, Italian, Serbian and Hungarian. And yet, after all these years of recognition and acclaim in Europe, his works remain completely unknown to millions of English-speaking readers from Canada and the United States to Britain and Australia.

Kanovich, who is also chairman of Lithuania's Jewish community, cannot rationally explain why he has so far failed to break into the potentially lucrative English market. " I am a lucky, unlucky writer," he sighs, grateful for his success in Europe but pained by the realization that his novels are inaccessible to millions of potential readers.

Among his best known works are *Candles in the Wind, Fools' Tears and Prayers, There is No Paradise for Slaves, Birds Over the Cemetery* and *A Lullaby to the Snowman.*

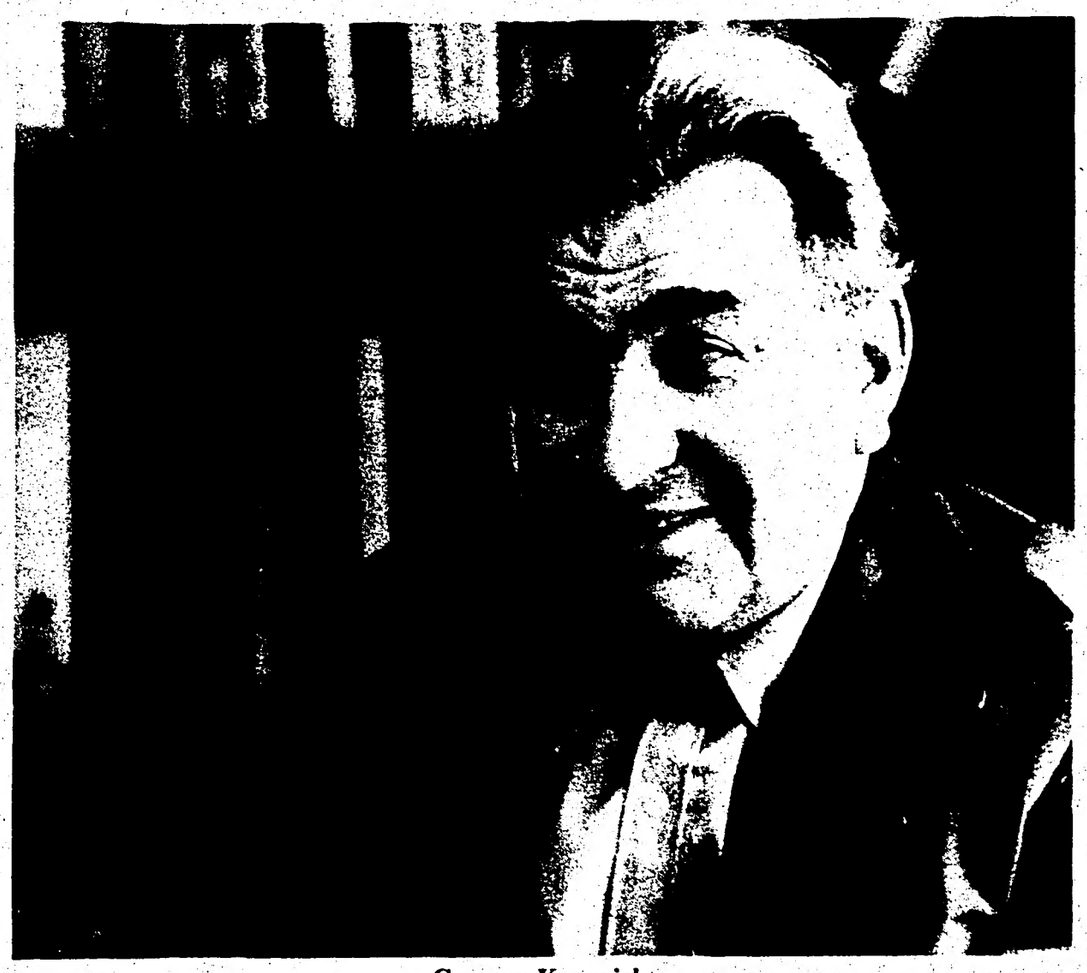
Although they deal with Jewish life in Eastern Europe from Czarist times to World War II, they are not really historical novels but parables. "It may sound strange, but my books about the past actually are not about the past," he explains. "They speak about such everlasting problems as freedom, captivity, violence, anarchy. They are full of hope and dreams. They address universal concerns."

Like a surrealistic Marc Chagall painting, the books of Gregory Kanovich are suffused with the spirit of the shtetl, a phenomenon wiped out by the Holocaust. Although he was born in Kaunas (Kovno), the pre-war capital of Lithuania, Kanovich spent his formative years in a nearby shtetl, Yonavah, nearly all of whose Jewish inhabitants were murdered by the Nazis and Lithuanian fascists.

Kanovich was born in June 1929, the son of Shloime and Henna. Shloime, a laconic man, was something of a philosopher, while Henna was a wonderful storyteller whose tales of the shtetl had a permanent effect on Kanovich. His grandfathers were shoemakers, while one of his great-grandfathers was a stone cutter.

Although decades have elapsed since his Yonavah days, they are sharply etched in his mind's eye. It was inhabited by 4,000 Jews and 1,000 Lithuanians, Poles and Russians. They lived in relative harmony, and virtually everyone, including the non-Jews, spoke Yiddish.

Kanovich is rather nostalgic about Yonavah. "It resounded to the sound of laughter and tears. It was poetic and absurd. It was mystical and hard. Chagall could have painted a scene out of



Gregory Kanovich.

Yonavah." Yet, he hastens to add, most of its residents were impoverished.

The Kanovich family fled Yonavah shortly after Germany's June 1941 invasion of the Soviet Union. (Moscow had annexed Lithuania and the two other Baltic states, Latvia and Estonia, in 1940). Shloime joined the Red Army, while Kanovich and Henna were sent to a collective farm in faraway Kazakhstan. After the war, they settled down in Vilnius, which had been known as Vilna. Shloime and Henna believed that the post-war period would usher in better days.

Kanovich studied Slavic languages and literature at the University of Vilnius. Upon graduating, he took a job as a literary researcher at the Lithuanian Academy of Science. He then worked as a journalist, specializing in economic affairs. He regards this experience with disdain. "These were wasted years."

Subsequently, for the next 11 years, he was a script writer at the Lithuanian Film Studios, where he churned out 14 scripts. He did not enjoy it. "I did it just to survive."

In 1956, when he was nearing 30, he wrote *I Look at the Stars*, a collection of short stories. According to Kanovich, it was the first fictional work with a Jewish theme to be published in the Soviet Union after World War II.

"Jewish writers, like Markish, Pfeffer, Bergelson and Kwitko, had been shot," he laments.

Significantly enough, *I Look at the Stars* was published in Lithuania, where the Communist authorities were more tolerant of Jewish-tinged books than Moscow. Throughout the Communist era, not surprisingly, he had trouble finding publishers beyond the bounds of Vilnius. As he puts it: "In Moscow, they generally opened my book to the first page, and after seeing names as Leizor, Chaim and Itzik, they sent it back to me immediately. It was accompanied by an official letter, which always read the same: 'Unfortunately, our publishing house has already fulfilled this year's quota of Jewish literature.' "

But such letters of rejection pale in comparison to the atmosphere of fear and terror that seized Jews like Kanovich in the late 1940s and early 1950s, when Stalin went on a rampage against Jewish culture. "We were terribly frightened. We burned and hid Jewish books. Stalin's death was our salvation. Special trains had been readied to ship Jews to Siberia."

Kanovich produced his first novel in 1969, in Russian, at a low point in his life. "My best friend had immigrated to Israel and I was depressed. I wrote to save myself. It made me happy."

With more than a little pleasure, Kanovich recalls an incident which seemed to make it all worth while. While passing through a remote White Russian village, he met a Jewish couple. After he identified himself, they delighted him by producing a dog-eared copy of one of his novels.

But Kanovich did not confine himself to novel writing. Later, he branched out into playwriting, and his plays were performed all over the ex-Soviet Union.

Under communism, Kanovich regarded himself as a dissident, "though I didn't shout or man the barricades." He says he lost himself in his novels, in which he created "a parallel world."

Always a political centrist, he never joined the Communist party. In the 1970s, when Soviet anti-Israel propaganda reached a crescendo, he refused to sign official anti-Zionist declarations. He thought Zionism was "useful, correct and progressive," and he hewed to the belief that the finest constitution ever written was the Ten Commandments.

During the age of glasnost and perestroika, he joined Sajudis, the nationalist movement which sought Lithuanian independence. From 1989 to 1991, he was one of the Lithuanian representatives in the Supreme Soviet in Moscow.

In 1989, Kanovich wrote a now-famous letter, signed by more than 200 Supreme Soviet deputies and circulated abroad, asking Soviet leader Mikhail Gorbachev to issue a condemnation of anti-Semitism. For Kanovich, anti-Semitism was not a distant phenomenon. In 1973, for example, anti-Semitic hooligans in Vilnius roughed him up.

When Gorbachev did not reply, Kanovich requested a meeting. Gorbachev granted him an audience, but it yielded no concete results. "Gorbachev said that the Jewish question could not be separated from other national questions." In retrospect, Kanovich believes that he was "indifferent" to the problem of anti-Semitism.

Today, Kanovich has reached a crossroads. "I have a very good life here. I am respected. I have a beautiful apartment. I love Lithuania, and I have no complaints about Lithuanians. But I have no *home.*"

The overriding problem is that he and his wife, Olga, a former literary magazine editor, miss their two grown sons and grandchildren. Dmitri, 38, has lived in Canada for the last nine years, while Sergei, 30, immigrated to Israel one-and-a-half years ago.

In an ideal world, he would happily divide his time between Canada, Israel and Lithuania. But, for financial reasons, he cannot. That kind of an arrangment, for which he yearns, is beyond his reach.

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Righteous Gentile risked life in Riga to help save Jews

BY SHELDON KIRSHNER

RIGA, Latvia —

At Yad Vashem, along the Path of the Righteous, there is a tree in honor of the memory of a Latvian Christian, Janis Lipke.

Lipke was a Righteous Gentile, a man who risked his life and that of his family to help Jews in the darkest hours of the Nazi occupation of Latvia from June 1941 onward. Often called the Raoul Wallenberg of Latvia, he has been credited with having rescued 56 Jews from the jaws of death.

Lipke's feat may pale if he is compared to Wallenberg, a Swedish diplomat who saved thousands of Hungarian Jews. But bear in mind that Lipke was just an ordinary person, not a well-connected aristocrat like Wallenberg who wielded tremendous clout.

In assessing Lipke's heroism, yet another factor must be taken into consideration. In Nazi-occupied Latvia, a grand total of 300 Jews were known to have been rescued by more than 100 Latvians, according to Riga historian Margers Verstermanis, an authority on the Holocaust. When viewed through this prism, Lipke's deeds take on monumental proportions.

Lipke, who died in 1987, was a loader/driver in a German air force storehouse in Riga. He was responsible for taking groups of Jews from the ghetto to the storehouse and supervizing their work. Outraged by the Nazi mistreatment of the Jewish population, Lipke smuggled food and medicine into the ghetto. Emboldened by his success, he smuggled Jews out of the ghetto and found them hiding places in and around Riga. The Jews were hidden in friends' homes and in Lipke's farmstead, which is on an island on the Daugava River running through Riga, the capital of Latvia.

Lipke, of course, could not have done all this if his family had not been behind him. His late wife, Johanna, was of great help, as were his two sons, Alfred (who immigrated to Australia after the war) and Zigfrid (who still lives in Riga).

I heard about Zigfrid while gathering material about Latvia's Jewish community, and on a warm spring day when the flowers in his garden were just beginning to bloom, I met Lipke's son. I would learn that I had been the first journalist from Canada to interview Zigfrid.

Zigfrid, 59, lives in his father's unpretentious, cramped wooden house with his wife. He is rough-hewn, with a weather-beaten face and the coarse hands of a farmer or industrial worker. He is ailing, having been classified as an invalid after suffering four heart attacks. Before he retired, Zigfrid was a lifeguard and a factory hand.

He attributes his poor health, at least in part, to his experiences during the war. Although he was only peripherally involved in Lipke's rescue missions, he was deeply affected by them.

He recalls two incidents in particular.

Once, having accompanied his father to the rim of the ghetto, Zigfrid peered through the barbed wire and saw a soldier or policeman callously shooting an old man.

He also remembers the time when he was charged with looking after a Jewish girl who, together with her mother, had found temporary refuge in the Lipke household. Zigfrid kept an eye on her so that she would not play outside in the yard, speak too loudly or venture toward a window. They survived their ordeal and live in Israel today.

On one occasion, Latvian policemen under the command of a German officer discovered a hidden Jew in Lipke's house. His name was Chaim Smolensky. They threatened to shoot Lipke and Smolensky on the spot. Lipke defused the potentially calamitous situation. He offered them drinks and convinced them that Smolensky would be sent back to the ghetto. (Smolensky did not live through the war; he perished in a fire.)

Zigfrid says that Lipke's humanitarianism came naturally to him, and that he asked neither for money nor for jewellery. Apart from Jews, Lipke assisted Soviet prisoners of war, giving them bread.

By Zigfrid's account, Lipke was born in 1900 in Yelgava. He left school after the third grade and began to work as a ditch digger. By then,

Janis Lipke.

Lipke's father had long abandoned the family. In 1917, Lipke was conscripted into the Russian army. Three years later, he got married. He earned a living as a stevedore and truck driver, supplementing his income by dealing in contraband goods.

Zigfrid describes his father as strong, calm and broad-shouldered, with brown hair and blue eyes. He was a laconic individual and something of a loner who enjoyed walking in the woods. He likened himself to one of James Fenimore Cooper's romantic characters. He was not especially religious, but he would attend Lutheran and Russian Orthodox church services. Politically, he was on the left, but was uninvolved in party politics.

Before World War II, Lipke counted many Jews as his friends. Indeed, he would sometimes meet his Jewish friends in synagogues. Lipke spoke a passable Yiddish.

After the war, Lipke continued working as a stevedore and driver. He corresponded with a Jew he had helped, Abrasha Lipkin, who had immigrated to Israel.

In 1970, Lipke visited his older son, Alfred, in Australia. In recognition of Lipke's achievements, Israel's consul-general in Sydney presented him with a Medal and Certificate of Honor from Yad Vashem.

From Australia, Lipke travelled to Israel, where he was reunited with Jews whose lives he had saved. In Jerusalem, he planted a tree at Yad Vashem.

According to Zigfrid, Lipke was shocked when he learned of the full enormity of the Holocaust. Regrettably, years after the Holocaust, some Latvians and Russians cursed him for having rescued Jews.

But the dwindling Jewish community in Latvia is eternally grateful to Lipke. In a Jewish cemetery on the outskirts of Riga, in a prominent place, there is a monument to Lipke.

And Jews who lived through those times cherish his name. Kalman Freizus, a Riga war veteran who met him in 1948 and befriended him, speaks warmly of Lipke.

"He was a goldenne mensch," says Freizus, who sat in on the interview

As I prepared to leave, Zigfrid vanished momentarily, reappearing with an acrylic landscape that Lipke, an amateur artist, had painted. I had seen it on Zigfrid's wall during our conversation.

With a modest gesture, Zigfrid gave it to me as a present. Suddenly, I was at a loss for words. I clasped his hand and held it in a firm grip. He, too, seemed deeply touched.

It was a poignant moment I will never forget.

לשנה טובה תכתבו

Jewish Riga is no more

BY SHELDON KIRSHNER

RIGA, Latvia —

Echoes of the Jewish past, of triumph and of tragedy, resound through the streets of Riga, the capital of one of Europe's newest independent states.

Once, before World War II, Riga was home to 43,000 Jews, who constituted 11 percent of the population. But today, after the horror of the Nazi occupation and the spiritual darkness of Soviet rule, Jewish Riga is but a shadow of its former self.

Renowned for centuries as a great Baltic port, Riga attracted its first known Jewish residents some 400 years ago. But because it was outside the Pale of Settlement, where Jews in the Russian empire were legally permitted to live, Riga had very few permanent Jewish inhabitants until the 19th century.

In 1841, Jews were granted permission to register as residents, engage in trade, own property and build synagogues. By the end of the 19th century, they were playing a key role in the import-export trade and in banking, industry and the crafts.

The community had a strong network of Yiddish and Hebrew schools. Although German culture exerted a great influence on Jews, 85 percent considered Yiddish their mother tongue. Indeed, the city was served by two Yiddish newspapers, recalls Avrom Bar-Mazel, 83, a native of Riga who was a school teacher until his retirement.

But during the 1920s and 1930s, when Latvia got its first taste of independence, Yiddish lost ground to the Latvian language, which became increasingly important.

Riga had a Yiddish theatre with a reputation for excellence, and the Choral Synagogue on Gogola Street was probably its most important Jewish landmark.

The entry of the Red Army into Riga in 1940 was a watershed. Leading Jewish religious and political figures were arrested and, along with numerous Latvians deemed "enemies of the people," deported to Siberia. Jewish-owned businesses were nationalized, and Zionist movements were banned. Hebrew schools were closed, though Yiddish schools were allowed to function, says Bar-Mazel.

The German occupation of 1941 to 1944 was infinitely worse.

Pogroms were organized by Franz Stahlecker, commander of the Einsatzgruppe A, a killing squad. Latvian fascists participated in the massacres, some of which took place in the Salaspils concentration camp and in the Rumbold Forest.

When the Nazis were finally driven out of Riga by the Red Army, which occupied Latvia until 1991, more than 80,000 out of 95,000 Latvian Jews had been murdered in cold blood.

* * *

There is not much of Jewish Riga left, but the few remaining sites of Jewish interest are worth visiting. Zina Rosenberg, a warm-hearted, Yiddish-speaking professional guide, was my guide. But I am also indebted to Margers Vestermanis, an historian whose pamphlet, *The Jews in Riga*, (the Latvian Society of Jewish Culture, 1991) was of much assistance.

I started my tour at the old Jewish theatre on Skolas Street on a Thursday night, hours after arriving in Riga from Frankfurt on a direct Lufthansa flight.

The 66-year-old building, dark and musty, was for years in the hands of the ministry of culture. But last July, the Latvian government gave it back to the community, and now it serves as headquarters of the Latvian Society of Jewish Culture and the Kinnor song-and-dance ensemble.

Emigration, especially since 1989, has taken an enormous toll on Latvian Jewry. But 18,000 Jews still live in Latvia, the majority of them in Riga, a city of spires and crumbling Germanic buildings which has seen better days.

On a chilly, drizzly day, I was driven past an empty lot with a high fence around it. Riga's most majestic synagogue, the Choral, stood here from 1868 until its destruction in 1941.

On July 4 of that year, 300 Lithuanian Jewish refugees took shelter here. Jewish passersby, caught in the street, were forcibly driven inside. Among them was the brother of Natan Barkan, Riga's only rabbi today.

In accordance with a German plan, the synagogue was set on fire. Everyone perished. After the war, the remains of the synagogue were levelled. The basement containing the charred bones of the victims was covered up.

On July 4, 1988, a gray memorial stone with a Magen David was inaugurated on this sacred ground. But a monument by sculptor Ernst Neizvestny, dedicated to all the victims of the Holocaust in Latvia, has been delayed due to financial problems.

Riga's sole remaining synagogue is on Peitavas Street, in the old quarter. Its beige neoclassical facade is set off by turquoise trim. Built in 1905, it escaped the fate of Riga's other synagogues because the Nazis feared a fire would consume the surrounding buildings. Used by the Germans as a storehouse, it sustained little damage. The interior is simple, unadorned. Rabbi Barkan, a Lubavitcher, said that 20 to 30 congregants normally attend Saturday services.

The original boundaries of the so-called big Riga ghetto, officially proclaimed in August 1941, encompassed nine streets, principally Maskavas, Ebreju, Liela Kalna and Lacplesa. When its gates were locked, 29,000 Jews were jammed into an area where 13,000 people had lived before. The ghetto was liquidated in December 1941. Most of its inhabitants were murdered in the Rumbold Forest, 10 kilometres southeast of Riga.

Many of the old wooden dwellings in this shabby neighborhood, currently populated mainly by ethnic Russians, remain intact. But they are in poor condititon, a sad sight to behold.

The Skirotava railway station, the terminal point for foreign Jews deported to Latvia, hums with activity. About 2,000 sick and elderly Jews were shot, and buried, here.

The last residence of Simon Dubnow, the illustrious historian, was on Meza Avenue. He lived at this address from 1933 onward. On Dec. 8, 1941, he was arrested by the Gestapo, and murdered. His final words were reportedly, "Write, Jews, write..."

His house is still there, but its's bereft of a plaque designating it as an historic building.

Many of the buildings which housed Riga's Jewish schools also stand. But none is used today by the community's Jewish day school.

The "new" Jewish cemetery, which was opened in the mid-1920s, was vandalized but not destroyed by the Nazis. To the right of the main gate is a memorial stone dedicated to Janis Lipke and his wife Johanna, who saved 56 Jews during the war.

The Salaspils concentration camp, lying on the outskirts of Riga, is a moody place of well-tended lawns and huge stylized concrete figures symbolizing the Holocaust. It was Latvia's first Holocaust memorial, having been opened in 1967. Although about 11,000 Jews were killed in Salaspils, this fact passes unnoticed here.

The Rumbold Forest, which is close by, is similarly forgetful of its Jewish victims. Approximately 30,000 Jews perished in these thick woods. On a grassy knoll, however, the Hebrew letters Yad Vashem are inscribed with red-crushed stone.

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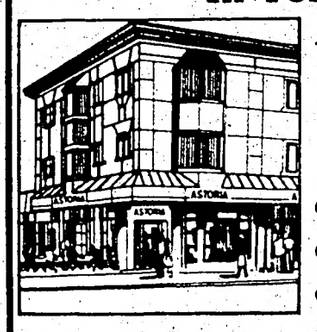
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לשנה טובה תכתבו

Worms' community a memory

By
SHELDON KIRSHNER

In Worms, the Nazis were triumphant.

Here, in this quiet, out-of-the-way town 60 kilometres south of Frankfurt, where Martin Luther refused to retract his critique of the Catholic Church and thus paved the way for the Reformation, Worms' historic Jewish community is nothing but a hazy memory.

The last Jews of Worms were deported to concentration camps in 1941 and 1942. After World War II, the community was not reconstituted, and so the Holocaust marked the end of a millennial Jewish presence in this town on the Rhine.

Jews settled in Worms in the 10th century, building a synagogue in 1034 and opening a cemetery in 1076. Along with the neighboring towns of Speyer and Mainz, Worms was a centre of Jewish intellectual ferment during the Middle Ages. To Jewish historians, Speyer, Worms and Mainz were collectively known as SHUM, an abbreviation based on their Hebrew names.

Worms, in particular, attracted some of the leading scholars of the day, notably Rabbi Solomon Ben Issac (1040-1105), or Rashi, an outstanding interpreter of the Talmud.

Periodically, as elsewhere in Europe, Worms was shaken by anti-Semitic violence. But after the persecutions of the First Crusade in 1096, the Jewish community was re-established. The synagogue was renovated; a women's gallery was added; a mikvah was built; and the cemetery — now the oldest in Europe — was expanded.

Anti-Jewish outbursts broke out in the mid-14th century and again in the early part of the 17th century. Nevertheless, the community survived. Jews were granted civic rights in the 19th century, and from 1849 to 1852, the mayor of Worms was Ferdinand Eberstadt, a Jew. (His grandson, Otto Kahn, was the founder of the Metropolitan Opera in New York.)

In 1933, the year Hitler acceded to power, Worms was home to some 1,000 Jews. But by World War II, the Jewish population had shrunk by two-thirds. A handful of Jews returned after 1945, but the community was not formally resurrected. No statistics are available as to the number of Jews in Worms today, but my guide, Ina Volker, said she knows of two Jewish residents — a woman married to a Christian and that woman's mother.

For Jewish travellers, the sites of most interest in Worms — which was twinned with the Israeli town of Tiberias five years ago — are the cemetery, the Rashi synagogue, Rashi House, the mikvah and the Judengasse, once the chief thoroughfare in the ghetto.

Since Jewish life in Worms, for all practical purposes, no longer exists, these facilities are cared for by the Jewish community in nearby Mainz.

The walled cemetery, which is truly a sight to behold, contains about 2,000 tombstones, with the oldest grave dating back to the very beginning — 1076. The Hebrew letters on the most ancient headstones, some of which are in the Valley of the Rabbis, have been eroded by time. The shifting earth has caused many of the tombstones, now sooty and mossy, to tilt forward and backward in crazy angles, like those in Prague's venerable Jewish cemetery.

Although the cemetery was officially closed in 1911, there were burials as late as 1937 in the newer upper level adjacent to a railway line. On these tombstones, both Hebrew *and* German are used, a sign of assimilation. The "newest" tombstone I saw was that of Wilhelmine Marie Michel (1859-1937), whose black marble tomb has been partially invaded by a thick layer of moss. Close by was a most poignant tombstone, a gnarled tree of life cut short.

Tombs in the lower level face south, when in fact they should be facing Jerusalem. What's more, they are not arranged in rows, as if the burials were carried out without any thought to order.

Often, visitors leave pebbles and slips of paper on the tombstones of the most illustrious deceased, such as the revered Maharam, Rabbi Meir of Rothenburg (1220-1293), and his student, Alexander Ben Salomon Wimpfen.

Symbols, such as hands and water jugs, adorn some of the tombstones. The hands represent the blessing hands of cohanim (Cohens or their German derivatives, Cahns and Kuhns). The water jugs, on the other hand, are symbolic of the Levites, members of the tribe of Levi who would pour water over the hands of priests before they performed their tasks.

Although most Jewish cemeteries in Germany were desecrated by the Nazis, Worms' cemetery was spared thanks to the efforts of an archivist, Friedrich Maria Illert.

When SS leader Heinrich Himmler visited Worms, Illert showed him the cemetery, and Himmler expressed great interest. When the Nazis decided to build a road and a housing estate over it, Illert told the powers-that-be that Himmler wanted it preserved as a monument. Strictly speaking, this was untrue. But since no one bothered checking Illert's claim, the plans to level it were postponed and the cemetery was left untouched. Allied bombers destroyed 80 percent of Worms in February 1945, but the cemetery escaped unscathed, save for a few trees.

* * *

The Judengasse, which runs parallel to the remnants of Worms' north wall, leads to the Synagogenplatz. The Rashi synagogue, though repeatedly damaged and restored, is a faithful replica of the original, which was hand-crafted by the same artisans who worked on Worms' landmark Romanesque cathedral, the Dom.

The high-vaulted stone interior, with its candelebra suspended from the ceiling and its stone ark topped by three crowns, is simplicity itself.

The large adjoining room left of the bimah, built in the Gothic style, is a women's synagogue. Around the corner is an unused yeshiva, with a long wooden table and eight chairs.

Outside, in a garden next to the synagogue, is the original 12th century mikvah, now weathered and forlorn. Forty steps lead 17 metres to the dank, gloomy bottom.

Rashi House, which was inaugurated as a museum of Judaica in 1982, was originally a dance and wedding hall and then a yeshiva, hospital, old age home and, in the early 1940s, a Nazi assembly point for Jews being sent to concentration camps.

On the ground floor are a series of stark photographs of the Rashi synagogue as it looked before and after Kristallnacht.

There is much more — documents and illustrations of the legal status and social history of Jews in Worms; religious articles ranging from a circumcision knife to a silver Torah crown; a model of a Seder meal; medieval floor tiles from the Judengasse; haggadot; large photographs of prominent Jews in Worms, such as banker Max Moses Levy (1858-1936), industrialist Isidor Kiefer (1871-1961) and historian Samson Rothschild (1848-1939).

A bust of Martin Buber (1878-1965), the eminent philosopher, greets you as you descend a staircase to the basement. There are more exhibits to be seen here — male and female mannequins wearing the garb required of Jews in the 16th century; a Chanukah menorah; a linen Torah binder for the circumcision rite; a model of a Jewish wedding ceremony; a Purim parchment scroll; a Sabbath lamp; and tower-shaped spice boxes.

Before you leave Rashi House, pause at the giftshop. You can buy postcards, posters, knicknacks and a stunning record album of cantorial music.

Strangely enough, given its strong identification with the Jewish past, Worms has no Holocaust memorial. It seems like a glaring oversight. However, a red sandstone monument in the centre of Worms is dedicated to the "victims of fascism."

* * *

For further information on Worms, call or write the German National Tourist Board in Toronto, 175 Bloor East, North Tower, Suite 604. Telephone number: 968-1570.

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לשנה טובה תכתבו

Peace is foremost in everyone's mind

At Rosh Hashanah we think of new beginnings and changes. What do you wish for yourself and for Israel in the coming year?

Nachman Shai, 45, army spokesman during the Gulf War, presently director general of the Second Radio and Television Authority:

I know it sounds very simple and familiar, but we have to achieve peace and security for the State of Israel as soon as possible. The Gulf War drove home to the public the need for a peace that will safeguard Israel's security.

For myself, I would like to see the second TV channel become more active. It's just unfortunate that it takes so long to get things moving. By next year we'll have a real alternative to the first channel.

Dorit Pries, 37, emergency room nurse:

My mother always hoped that her children wouldn't have to enlist or go to war. I have the same wish. I don't want to see any more mothers crying over the newly dug graves of their children. I want the news every evening to be boring and for us to be able to relac and enjoy the sun, the surf, the quite and the peace in Israel.

Chaim Topol, 57, actor/director/producer:

I hope that my daughter will get married at Rosh Hashanah as planned, and that my grandchild will be born healthy. I'd like to thank God for the blessings he's given me this last year and pray I'll continue to receive his blessings. On a national level — what can I say? I hope we'll be clever and find some good people to represent us and find solutions for all of Israel's problems.

Morton Dolinski, 62, former director of the Government Press Office:

What we all wish and pray for is a long-standing peace for our children and our grandchildren. Personally, living in the Old City of Jerusalem and having five children anda seven grandchildren, all living in Israel, I can't think of anybody who's life is more meaningful!

Yitzhak Siman Tov, 40, neighborhood grocer:

I'm hoping that our new government will be a huge success and be able to integrate the extremists, the moderate, the secular and the religious. I want our country to have a better public image so that more tourists will come and we can show them the maginificent sights of Israel.

For myself, I want my son to finish this army service safe and sound and I want the situation to be such that we shouldn't need an army.

Clockwise from top left: Nachman Shai, Director General of the Second Radio and Television Authority: Dorit Pries, Emergency Room Nurse; Amir Cheshin, Advisor to the Mayor of Jerusalem on Arab Affairs; Anna Miriminski, an electrical engineer from Siberia who immigrated to Israel two years ago. [WZPS photo]

Yuval Yazdi, 26, hardware store employee:

I want Israel's policies to succeed and for the economic situation to be so good that the government can contribute to the citizens instead of the other way around.

For myself — I want my three week old daughter, Nofar, to grow and flourish and for my wife and I to continue to love each other as we do now.

Amir Cheshin, 48., advisor to the mayor of Jerusalem on Arab Affairs:

I hope, first of all, that the political parties will fulfill their promises regarding the people of Israel and especially the rights of the Arab minority. I hope that the Arab minority will finally come to the conclusion that Jerusalem is a united city and that they must be part of the decision-making process.

Reva Sharon, 40 . poet/photographer:

My wish to Rosh Hashanah is that Israel will flourish and live in peace, free from terrorism, so that it can develop its resources and culture. That the Arabs and the nations of the world will accept for only Israel's right to exist but stop revising our history to suit their purposes.

Anna Miriminski, 41, electrical engineer from Novosibirsk, Siberia, who immigrated to Israel two years ago and currently works in a school dining room:

First of all, I want peace with all of Israel's neighbors. Second, I hope that all the Jews waiting to leave Russia will be able to emigrate quickly and that they will all decide to come to live in Israel. Third, I feel very strongly that something must be done to end the violence of the Arabs against Israelis.

For myself, I very much want to be able to find a job in my profession. I'm happy with my work for now and am very satisfied and content in Israel. If I find work as an electrical engineer, my life in Israel will be prefect!

Steve Edwards, 44, IBA news anchor/producer:

I'd like to see a more ordinary Israel; and Israel with less tension, less violence, less threats. A more relaxed Israel might not be as dramatic or as newsworthy but it could be a more pleasant place to live and work in.

For myself, a new challenge . . . maybe a great documentary . . . but most of all, time out with the family and for once, a real long vacation.

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Vilnius Jew risked all to fight the Nazis

BY SHELDON KIRSHNER

VILNIUS, Lithuania — In 1942, when Nazi Germany started to implement the Final Solution, Rachel Margolis gave up a safe haven with a Christian family in Kaunas (Kovno) and returned to the ghetto in Vilnius (Vilna).

Margolis realized that she was taking a great risk. The Nazis had liquidated Vilnius' smaller ghetto some months earlier, and now Lithuanian Jews like herself knew that their fate hung in the balance.

Nevertheless, Margolis went back to be with her family and to join the newly formed Jewish partisan organization, the FPO.

It was a fateful decision, sweeping her up into the maelstrom of a struggle that pitted poorly-armed Jewish partisans against the might of the German army/police.

When it was all over, most of her friends — young and courageous Jews who had not even reached the prime of their lives — were dead. Margolis was one of the very few survivors, and one of a handful of fighters who remained behind in Vilnius after World War II.

Today, at the age of 70, Margolis, a widow, is a worker in the Jewish State Museum here. And though the events of her youth seem distant, they are deeply embedded in her consciousness.

She is a woman of proud, noble bearing, and she remembers those years of uncertainty, degradation and torment as if they had unfolded only recently.

Her story begins in June 1941, shortly after the Germans marched victoriously into Vilnius, and introduced a series of humiliating measures against the Jewish population.

Jews were forced to wear yellow Star of David arm bands. They were forbidden to use the main streets. Their shopping hours were restricted. Their property was confiscated. And in September 1941, they were herded into two ghettos.

"We thought we'd be put to work in the ghetto and left alone," she said in Yiddish. "No one really believed the Germans would try to exterminate the Jewish people."

This sense of disbelief persisted, even after horror stories of mass shootings of Jews in the Ponary forest, near Vilnius, circulated through the ghetto.

Her parents, Shmuel and Emma, were among those who subscribed to that illusion. "They had studied in Berlin, spoke German, were familiar with German culture and never imagined that such a civilized people would do this."

Yet sensing danger, her father, a doctor, sent Margolis to stay with a Polish physician outside the ghetto. After several months, she went to Kaunas, where she was put up by his godson. Margolis was able to travel freely because she had forged documents attesting to her "Aryan" ancestry.

Re-entering the ghetto in 1942, she was reunited with her parents and younger brother Joseph. They lived in cramped quarters, subsisting on meagre rations which the Nazis steadily reduced. She joined the FPO, the fighting organization commanded by Yitzhak Wittenberg, Joseph Glazman and Abba Kovner, and found work in the ghetto library.

In the beginning, the FPO decided to fight in the ghetto rather than join partisans in the forests around Vilnius. "Our goal was to bring arms to the ghetto and start an uprising," she explained.

The FPO purchased numerous revolvers, some grenades and several machineguns from Germans, Poles and Lithuanians. Heavy weapons were smuggled in via the sewers. Jewish veterans of the Lithuanian army instructed the Jewish partisans in their use and showed them how to make Molotov cocktails.

The partisans, having heard about the Warsaw Ghetto revolt, sought to confront the Germans. On Sept. 1, 1943, the FPO got its first opportunity, firing on a column of German troops. The Germans fired back, destroying the building in which the FPO fighters had taken cover. "We then understood that we had no chance against the Germans," Margolis said.

Rachel Margolis (Sheldon Kirshner photo).

On Sept. 11 of that year, following the murder of Wittenberg at the hands of the Gestapo, the first group of FPO fighters in the ghetto went into the forest. Margolis was in that group. They linked up with Jewish and Russian guerrillas, and later, joined Soviet partisan bands.

Life in the forests of Lithuania and White Russia was exceedingly hard. They lived outdoors, even in the coldest weather, and they foraged for food. It was all the more difficult because some of their fellow partisans turned out to be anti-Semitic.

However, they were unquestionably better off than solitary Jewish civilians from the ghetto who ventured into the woods by themselves. "It was easy to escape from the ghetto," Margolis observed, "but it was much harder to survive in the forest. If you had money and Christian friends, you had a chance. Still, you could always be betrayed by peasants."

Margolis spent 10 months in the forests — blowing up bridges and railway lines and firing on enemy soldiers. But there was a price to pay. Eighty percent of her fellow fighters were killed in action.

Returned with Red Army

She returned to Vilnius with the Red Army, which had besieged the burning city, and learned that her parents and brother had been murdered in Ponary in July 1944.

After the war, Margolis continued her studies at the University of Vilnius, where she rose to be a professor of biology. She got married, and she and her husband (who died in 1986) had a daughter (who lives in Israel). In 1958, Margolis became a member of the Communist party, but resigned her membership during the Gorbachev era.

"I have had a good life in Vilnius," she said. But her wartime experiences hardened her as a person and deepened her generally pessimistic outlook.

She still mourns for her family and the friends who persished in the forests of Lithuania and White Russia. But adversity has not bent Rachel Margolis. She stands proud, a gritty survivor of the Holocaust.

לשנה טובה תכתבו

Latvian chronicles Jewish past

BY SHELDON KIRSHNER

RIGA, Latvia —

Margers Vestermanis, 67, raised his glass of Georgian cognac and drank a hearty toast. He was celebrating a special anniversary, the Allied victory over Nazi Germany in World War II.

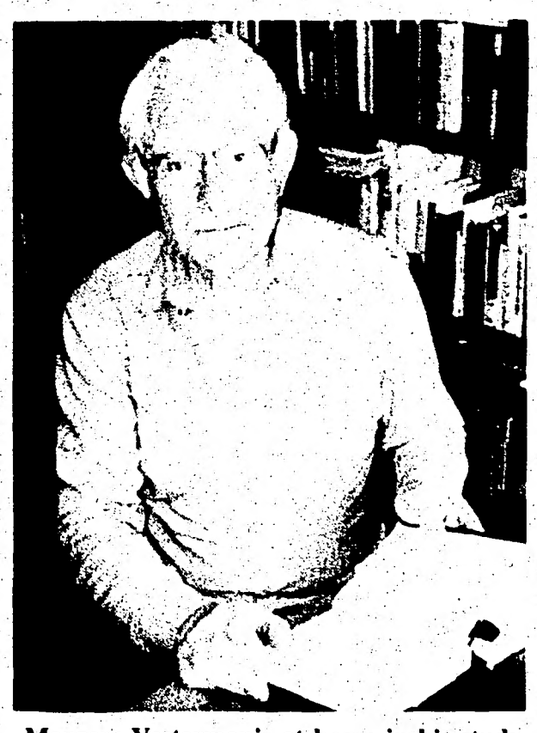
A Latvian Jew, Vestermanis lost his entire family, his parents, a brother and a sister, in the Holocaust. He barely escaped with his life.

Since then, Vestermanis has devoted his professional career to the study of the Holocaust and of Latvia's Jewish community, which was decimated by the Nazis and their Latvian collaborators.

He is one of the few historians in this newly-independent Baltic nation and ex-Soviet republic who specializes in these related fields. There are not many like him here, partly because only a handful of Latvian researchers are familiar with German *and* Yiddish, the respective languages of the tormentors and the victims.

A survivor of the Riga ghetto, Vestermanis has a lengthy list of publications to his credit. He has written about the German occupation of Latvia, the role of the Wehrmacht in subduing Latvia and the crimes committed by the Nazis against Latvian Jewry.

Last year, he published *The Jews of Riga*, and now, in conjunction with an American colleague,



Margers Vestermanis at home in his study (Sheldon Kirshner photo)

he is working on a book to be entitled *The Jews of Latvia, 1919-1945*. This will be followed by a collection of primary documents on the trials and tribulations of Latvian Jews from Czarist times to the Holocaust period.

Vestermanis is also the author of *Fragments of the Jewish History of Riga*, published by the Museum and Documentation Centre, of which he is director. The centre, which exhibits Jewish ceremonial objects, documents, prints and newspapers, was established under the auspices of the Latvian Society of Jewish Culture.

Despite the disastrous state of Latvia's economy, these are happy days for Vestermanis. Finally, he is free to write what he pleases. "I should have had this freedom 20 years ago. I'm almost 70. I'm an old man."

When Latvia was under the sway of the Soviet Union, Vestermanis' works were subjected to censorship. Moscow, in its ceaseless efforts to homogenize the Holocaust, discouraged historians from dealing with the specific plight of the Jews. And the writing of Jewish history was frowned upon. Despite these official strictures, he pursued his interest in these forbidden topics.

A graduate of the University of Latvia, and for many years an employee of the Latvian State Archives, Vestermanis believes that a relatively small group of Latvian nationals, some 5,000, helped the Germans carry out the Final Solution in Latvia.

He doesn't know how many of these individuals belonged to pre-war fascist movements. This is the subject of a current research project. But he seems certain that some of them, particularly the leaders, were involved with Perkonkrusts, a fascist group which attracted army officers, university students and a number of intellectuals.

Most Latvians were horrified by the Holocaust, but they were cowed into silence and submission. Their indifference emboldened the Nazis and their helpers.

In July 1941, after the German invasion of Latvia, he was arrested by Latvian police. In grim succession, Vestermanis was packed off to a holding camp, the main Riga ghetto, the smaller ghetto in Riga and then the Kaiserwald and Dundaga concentration camps.

On a forced march to the Latvian port of Ventspils in July 1944, Vestermanis escaped into the forest, and joined a squad of 27 Latvian partisans. By war's end, there were only three survivors, including Vestermanis.

Later, he learned that his family had been murdered in the Rumbold forest near Riga.

Today, he and his wife, Chava, a doctor, live in a modest apartment in Lici, a town 16 kilometres from Riga. They have a 41-year-old son, Victor, a physician. The Holocaust seems light years away from their comfortable existence, but Vestermanis knows how lucky he is to be alive.

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לשנה טובה תכתבו

Latvia comes to terms with its tragic past

By SHELDON KIRSHNER

RIGA, Latvia —

Caspars Roze is 19, an intelligent Latvian university student who has more than a passing acquaintance with his country's history.

Yet Roze, like nearly all Latvians, is abysmally ignorant of one compelling reality — namely that Jews bore the brunt of the Holocaust, which all but wiped out Latvian Jewry.

It is not that he is indifferent. Latvia was a Soviet republic for decades, until August 1991 when it declared its independence, and for all these years high school students were taught that "Soviet people," not specifically Jews, had been exterminated by the Nazis and their Latvian collaborators.

When Roze was informed that approxixmately 80,000 Latvian Jews and about 200,000 other European Jews had been murdered in Latvia from 1941 to 1944, he was truly dumbfounded. "Incredible," he said guilelessly.

Mavriks Vulfsons and Ruta Marjasa, Jewish members of Latvia's parliament, say that ignorance of the fate of Latvian Jews is unfortunately widespread throughout this Baltic nation.

At two of the killing fields close to Riga, the former Salaspils concentration camp and the Rumbold forest, there are no official markers or memorials indicating that Jews were singled out for death.

At Rumbold, for example, the faded inscription on a black marble memorial reminds visitors that "Soviet people, prisoners of war and other victims of fascism" were killed here.

And official publications also ignore the martyrdom of Latvian Jews. This is how a 1977 Latvian government handbook describes Salaspils, where some 11,000 Jews perished: "At this camp, together with Latvians and other Soviet people, citizens of many occupied European countries were murdered."

The 1991 edition of *The Baltic States: A Reference Book* (Latvian Encyclopedia Publishers, Riga) contains these sentences: "Local collaborators took an active part in the mass murders of people. Many crimes against humanity were committed..."

Margers Vestermanis, a Latvian Jewish historian specializing in the Holocaust, is well acquainted with such euphemisms. In reviewing two of his manuscripts, Soviet censors deleted references to German crimes against Jews and gypsies.

But the silence, he adds, continues to this day in free and independent Latvia. Last year, Latvian journalists attended his press conference marking the 50th anniversary of the Rumbold massacres, but not one story of the event appeared, either in the printed or electronic media.

Andris Jakubans, a Riga newspaper editor, acknowledges the omissions. The Holocaust, he explains, shouldn't be swept under the rug, "but we should think of the future."

Vulfsons contends that the Latvian ruling elite would like to forget the Holocaust. His son, Yuri, a physicist, claims that his father upset many Latvians last year when, at a ceremony in Rumbold, he charged that most Latvians had not displayed solidarity with Jews during the Holocaust. As a result, Yuri says, his father lost his chairmanship of the parliamentary foreign affairs committee.

Vulfsons is unrepentant. "The Latvians were not like the Danish people (with regard to the Nazi mistreatment of Jews), and they understand this."

But some Latvian politicians, notably Visvaldis Brinkmanis, takes issue with such views. "We get sometimes even the impression that Latvians were the main culprits in the extermination of Jews on the territory of Latvia. I have to emphasize and say that not a single Jew was exterminated in the Latvian republic. Latvia was an occupied country when the tragedy of the Holocaust of the Jews took place. State structures, and the Latvian army and police, did not exist. Therefore, it is not fair to try to make Latvia responsible for the tragic fate of its Jewish population."

Everyone, however, agrees that Latvian nationals participated in the Holocaust. According to Vestermanis, a core group of about 5,000 were involved.

Latvia is trying to make amends.

On Aug. 3, 1990, Latvia declared that Latvian war criminals, including guards in the Warsaw ghetto, would not be "rehabilitated." The declaration stated: "With deep regret, we must acknowledge that Latvia's citizens were also among those who helped to realize this occupant-inspired terror. The bloody genocide against the Jewish people is not and can never be justified, nor can its punishment be exempted as a crime against humanity."

On Sept. 19, 1990, the Supreme Council, Latvia's chief parliamentary body, officially condemned the genocide of Jews on Latvian soil.

After World War II, the Soviet authorities conducted war crimes trials in Latvia. Latvia's present government is prepared to bring to justice war criminals if they turn up, says Marjasa, a member of the Supreme Council's Commission of Human Rights and National Questions.

But she is still waiting for the Simon Wiesenthal Centre to send her a list of Latvians, either in Latvia or abroad, who qualify as war criminals.

Latvia, she notes, intends to introduce the Holocaust into the school curriculum, but "it will take time."

She showed this reporter a copy of a recent letter from the minister of education to the chairman of the Commission on Human Rights and National Questions.

"...we are planning to include in courses for older children the subject of 'genocide in the history of the world,' and included in that would be the subject of the Holocaust looked at from its ideological and political viewpoint," the minister wrote.

The Ministry of Education has commissioned books on "the destruction of Jews" during World War II, but they are not expected to be ready until the 1994-95 academic year.

The minister, A. Piebalgs, concludes: "I have no doubt that the prevention of a repeat... of genocide is the common aim of civilized society. I am convinced that the educational establishments in Latvia will play their part in investing in the attainment of this goal."

Vulfsons is convinced that Latvians must not only be acquainted with the facts, but understand the extent of Jewish suffering during the Holocaust.

Ignorance, he warns, breeds hatred.

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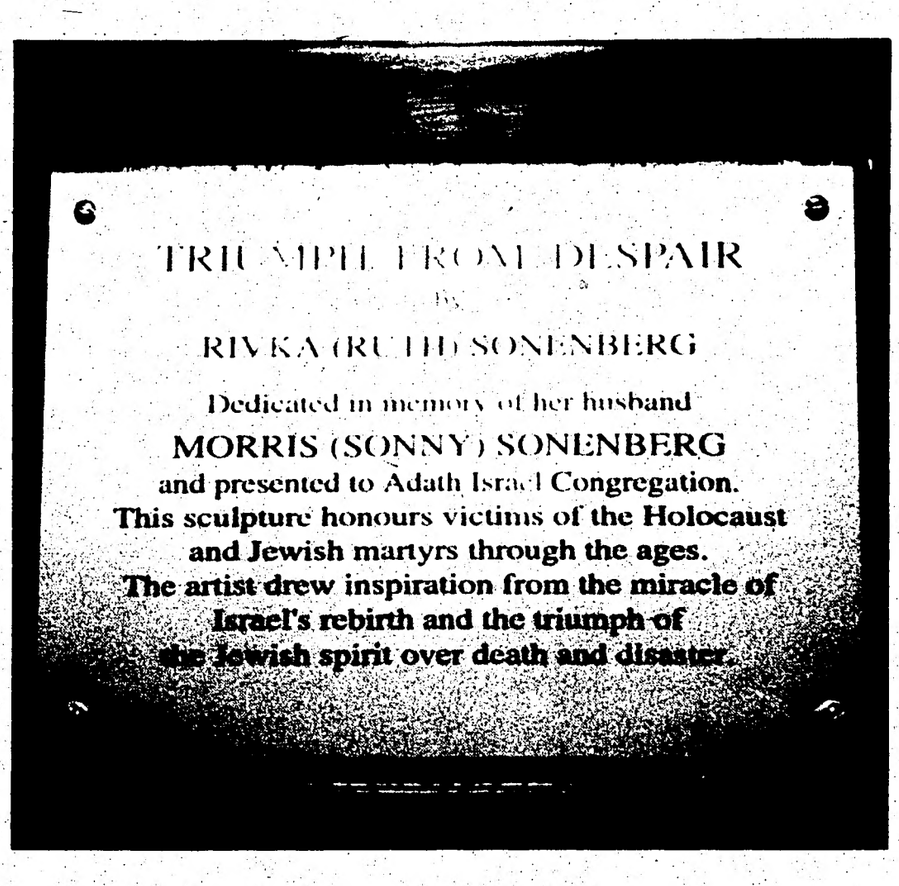
TRIUMPH FROM DESPAIR
By
RIVKA (RUTH) SONENBERG
Dedicated in memory of her husband
MORRIS (SONNY) SONENBERG
and presented to Adath Israel Congregation.
This sculpture honours victims of the Holocaust
and Jewish martyrs through the ages.
The artist drew inspiration from the miracle of
Israel's rebirth and the triumph of
the Jewish spirit over death and disaster.

Sculptor uses clay to honor war victims

By MIRIAM CHINSKY

When Ruth Sonenberg faces a mass of clay, she rarely knows what will emerge. But it was different when she started work on a sculpture honoring victims of the Holocaust and Jewish martyrs through the ages, which she recently presented to Toronto's Adath Israel Congregation in memory of her husband Sonny.

"I remember the outrage I felt after the Second World War when I found out what had happened to the Jews of Europe," she says. The pain gnawed at her until she finally realized that there was something she could do, not to erase the past, but to give dignity and validity to the lives which had been so brutally cut short.

Her response, a bronzed ceramic column entitled Triumph from Despair, is at once horrifying and exultant. It rises in a fiery maelstrom of human figures - an old man clutching a Sefer Torah, a mother holding her baby close, a father with his son on his shoulder - all struggling upward, striving to escape the licking flames. Most will be consumed, but there is promise at the summit, where the fire has subsided and a triumphant survivor holds high a banner proclaiming, "Am Israel Chai!" Israel is about to be born and offers new life.

The sculpture, which is mounted on an oak pedestal just inside the main entrance to the shul, is barely three feet tall, but it expresses a power and relevance far exceeding its dimensions.

Sonenberg, who with her husband, operated a chain of women's clothing stores, discovered her talent for sculpture just a few years ago when she was in her 50s and began attending pottery classes in Florida. Almost immediately, she bypassed the standard bowls and mugs to start moulding the clay. "And I read, went to lectures, visited galleries and museums, trying to learn everything I could," she notes.

Perhaps it is just as well that she came to her art in her maturity, because she brings depth through life experience. Much of what she does is classical - biblical related - and her pieces include some fine interpretations of the Ruth and Naomi bond, but she turns as well to the contemporary. Her interests are often experimental as she moves from sculpture to watercolor to original pictorial stitchery.

But it is the Holocaust memorial which she considers especially meaningful as a testimonial to the past and a tribute to the future. "I hope," she says, "that when parents bring their children into shul, the youngsters will notice the sculpture and ask about it. And then I want the adults to tell them what it means and why it is there." She says she wants them to know the truth and pass it from one generation to another so that the shame of Europe will never be forgotten and the rebirth of Israel will become a part of their being.

The sculpture is in a display case which is the gift of the Sonenberg family including, Min and Max Yack, Frances and Al Sonenberg, Gail and Ilia Kaugman, Cheryl and Larry Sonenberg, and Ellen and Michael Finkelman.

Song symbolizes holiday

By FRANCES KRAFT

As part of our occasional series on holiday music, Toronto's aliyah shaliach Ofer Gavish, a musician/musicologist, provided information on a Hebrew song he feels exemplifies the spirit of Rosh Hashanah.

Gavish chose the song, *Shneim Asar Yerachim (The Twelve Months)*, because, like the calendar year whose renewal we mark at Rosh Hashanah, the song has no end. Both the lyrics and the melody lead right into the beginning of the song, creating a feeling of continuity, says Gavish.

Naomi Shemer, best known for *Yerushalayim Shel Zahav*, wrote the words and music for *Shneim Asar Yerachim*. Like Gavish, Shemer was born on a kibbutz (Kibbutz Kinneret), and, says Gavish, "you can feel her connections to nature" when you hear the song.

The lyrics provide a brief description of each month from an agricultural point of view, starting with Tishrei, the first month of the calendar year, when the palm trees yield pale brown dates.

The refrain names all the months in order, describing how quickly they pass, and ending with the non-ending, "*ve-hitchalnu et shirenu mehatchala*" *(and we started our song from the beginning)*.

The nicest thing about the song, says Gavish, is its melody. When he taught music in Israel, he says, he used to explain how certain musical notes would be used to end a musical piece. It's easy to recognize the end of a song when such notes are used, he explains, but *Shneim Asar Yerachim* doesn't work that way. "You *can't* stop at the end. You *must* continue to sing it from the first month again," says Gavish with a chuckle.

"[Shemer] found a very nice way to bring the words and the music together [using a theme of continuity]," points out Gavish.

There's even an educational bonus. Because the song is so well known in Israel, it's not uncommon for an Israeli adult to run through the refrain in his mind if he can't remember the order of the Jewish calendar.

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Dr. Israela Wallenstein checks new blooms on a senecio plant that has been made to flower in mid-winter, instead of summer, by the addition of extra hours of artificial light. [IPPA photo]

Floriculture industry blooming in Israel

By EDGAR ASHER

In less than 30 years Israel has established one of the most dynamic flower and horticulture export industries in the world. Today Israel is the third largest exporter of cut flowers and bulbs in the world, only surpassed by Holland and Columbia.

Twenty thousand dunams of land (one dunam is equal to 1,000 square metres) is utilized in Israel for the industry as a whole and 4,000 people are actively engaged in the growing of plants. Floriculture now has overtaken the export value of fresh citrus. The industry has essentially succeeded by selling high quality and variety to what has become a very competitive, expanding and lucrative market.

The success of the industry has had its effect on the development of the moshavim, where 25 percent of the farmers today are engaged in floriculture. Ten years ago there were virtually no flower growers in the Arava; today it has become a major industry in the area.

The growers managed to maintain and improve their share of the world cut flower market to a great extent because of the government-run Agriculture Research Organization. The organization, known as the Volcani Centre, is conducting research in breeding, propagation, growth control and flowering. Volcani has on-going cooperation with the producers so that new developments and techniques can be turned into a viable commercial enterprise.

Dr. Jaacov Ben-Jaacov is a senior scientist at the centre, having served several periods in the past as director of the floriculture division.

"Israel is in a unique position to fill the European market niche for cut flowers," says Ben-Jaacov. "In the winter the only way to supply most of the cut flowers required is to import them from sunnier and warmer climes such as Israel. In the winter we have about 10 hours of daylight which enables us to propogate flowers and sell them in northern Europe."

The advantages of producing flowers rather than citrus or avocado is not confined only to profits from exports. Although this past winter has been the wettest on record, the problems of conserving Israel's precious water resources still remain. Many farmers have turned to floriculture as flowers need far less water than crops such as citrus and cotton. Floriculture is also very capital intensive, with anything between $10-$50,000 being produced from each dunam of land.

"Another advantage for the grower is the fact that he has direct contact with the market in Europe," points out Ben-Jaacov. "There is no middle man to deal with. He will send his produce by air freight direct to the auctions in Holland and Germany and be paid according to quality."

The auction markets that Dr. Ben-Jaacov refers to have a huge turnover in both flowers and money. Information on sales to dealers is relayed back to Israel at an instant by computer so that the grower knows exactly how the market is reacting to his produce.

With such competition and pressure on prices, Israel can only keep ahead of the market by offering novel types of new strains which are unknown on the commercial market. It is here that the Agriculture Research Organization comes into its own.

For the past nine years, Dr. Nakdimon Umiel has been heading a group at Volcani to develop new types and varieties of carnations. With more countries offering their flower products in Europe, profitability fell sharply, making it necessary to develop novel types of flowers that were unknown on the commercial markets.

"We took samples of species from all over the world and bred them at the institute," Umiel continued. "Many of these types had slowly evolved in their own part of the world for millions of years. We brought these species together at Volcani and did in a matter of a few years what nature would do in perhaps several million years in some instances."

Umiel describes his methods as first creating a 'chaos' in cross-breeding, then he develops the characteristics that he is looking for, such as color, size, shape and flower volume per stem.

Walking through the rows of carnations, Umiel points out over a dozen varieties of carnations that have evolved from five new types produced so far. Such is the uniqueness of the new varieties that they have been registered under the breeder's rights law.

It would take thousands of man hours to bring together all the permutations of breeding to arrive at a new viable commercial variety. At the research organization they save these man hours by putting a collection of various plants into a small section of a hot house and simply placing inside a beehive and allow the bees to do the work of cross pollenation. This way between 10,000 to 15,000 varieties of gene combinations can be tested each year.

Another direction of research is to induce flowers that normally bloom in the European summer to bloom in the Israeli winter, so that they may be sold on the European markets during the winter season.

Dr. Israela Wallenstein is working with examples of such flowers as asters and phloxs to force them to flower in the sunshine of the Israeli winter. Explains Wallenstein, "I am working for example with hot houses where I am to control the light output to match an exact length of day anywhere in Israel. Experiments are carried out to supplement natural light with sodium high pressure lamps as well as standard incandescent lamps."

In another part of the centre Dr. Ron Ecker is involved in a similar project with lisianthus, a popular flower that normally grows in Arizona and New Mexico and blooms in the late summer. For almost the last two years Ecker has been experimenting with genetic engineering to make lisianthus bloom in the middle of the winter. The project is expected to take about six years to complete and results so far are more than encouraging. **(IPPA)**

לשנה טובה תכתבו

Holidays bring back childhood memories

By DR. BENJAMIN FISHER

I grew up in Jerusalem in the early thirties. The city was then still small, quiet and unpolluted. We lived in what we would call today a townhouse, with a large stone-paved courtyard which had in its centre a fenced, deep water-well. We children always eyed it with suspicion because of our parents repeated warnings.

Not far was the synagogue, a large two-room complex, part of a high school. I used to go there for Saturday and holiday services with my father who had made aliyah in the twenties "to build the country." He literally did just that, working in construction of many of the buildings which still stand today. I can still feel his warm callused hand in mine.

My memories of the High Holidays of those days are scant but vivid: The blowing of the shofar on Rosh Hashanah, the fast of Yom Kippur and above all running around and having fun outside in the school yard with all the other children while our parents were attending services in the synagogue.

We hurried in for the sounding of the shofar which usually happened in mid-morning of the New Year, just when our games became intense. We pushed our way to the centre of the synagogue to watch with great expectations the Baal Tekiah, shofar blower, who was an older bearded man, who made the appropriate blessings in a very solemn mood to the hushed congregation just before the blowing.

To our disappointment, the shofar sounds were hardly ever clear or loud. In my mind this was a struggle between an old Jew and a stubborn ram's horn.

At times, the blowing was so bad that my father, a shy man, or his cousin "Uncle Zoli," offered to help or were asked to do so. They were so much better!

When the blowing went badly from the start on the first day of Rosh Hashanah, they used to bring the shofar home and blow it a few times "to get a better feel" for the second day. On those occasions they would let me hold the shofar and even allow me to blow it.

How frustrating it was not to be able to squeeze out even a tiny peep! Uncle Zoli tried hard to teach me the blowing technique but at age four I just could not make it.

I could not understand why my father or Uncle Zoli were not asked to blow the shofar to start with. I sensed, however, that to be a Baal Tekiah was honorable and prestigious, and the weak blowers were in no hurry to relinquish this honor.

The shofar is blown briefly after the daily morning services during the month of Elul which precedes the High Holidays.

A kindly gabbai in a small synagogue in Nachlat Shiva Quarter (the oldest Jewish Quarter in modern Jerusalem) let me practice with the shofar after morning services and at times would even lend me the horn for the day. On those occasions I would corner my father or Uncle Zoli and ask them to teach me.

They did their best. Uncle Zoli obviously had the gift of being an excellent blower, producing beautifully crisp, clear and loud sounds. I gradually learnt to blow the shofar but I never became as good as he was. Uncle Zoli had stories about "some real good" shofar blowers he knew, the ones that could hit a full minute of a Tekiah Gedolah (the last long sound) or the one who could play Hatikvah on his shofar.

As a teen-ager I used to go and blow the shofar after the end of High Holiday services for my own delight and later on, when I became good at it, I did so with the intent of "showing the congregation how it could really sound." The incompetent blowers usually became enraged and invariably warned me that it was forbidden to blow the shofar after services were over.

During my years in medical school, I volunteered to blow the shofar in small congregations who were in need of a Baal Tekiah. For this purpose I acquired a couple of horns which were the start of a cherished shofar collection.

Uncle Zoli, who became an official and renowned shofar blower, obtained for me a heavy, dark, long and twisted African-deer horn which he acquired from a Yemenite immigrant. This shofar, which had been in use for many years in the Jewish community of Yemen, sounded like a trumpet.

In later years when I became a practicing physician in Western Canada I became the official Baal Tekiah of our big Orthodox synagogue. I was considered a good blower, but not as good as I would have liked to be. The shofar would occasionally become resistant. The harder I tried to blow it, the more resistant and hoarse the shofar would become.

I knew that proper lip-positioning was the key to good sound production and that hard blowing amplified the sound. The trick was to catch the right sound and "ride it."

Rabbi Eisenberg in Calgary, my last teacher, whenever I would get into trouble would whisper softly "Ben, you are trying too hard, just go e-e-e-a-s-y." That usually worked.

On my frequent visits to Israel, I used to browse in tourist shops, in stores in Meah Shearim as well as in Shofar factories, looking for good horns.

It soon became clear that finding a good quality shofar was not an easy task. Most were produced as tourist souvenirs. Many had thin-walled openings which were sharp when pressed against the lips and did cut into them. Others had such small openings that the sound produced was a mere squeek or an unpleasant whine.

I learnt that in the factories the quality horns were in a class of their own, hidden in a backroom and brought out only upon request by the connoisseurs who did not bother to look at the displayed merchandise.

Two of my three children got interested in shofar blowing. My daughter has learnt the art and excels at it, but girls do not blow in our synagogues. My younger son has become a proficient blower.

A few years ago I let him take over from me after I blew the first few notes. The congregation was very happy at the time to let a 16-year-old boy perform. I argued that young people should be given a chance early or they will never learn. He has blown ever since, now on his own in other synagogues.

I let children come after services to play with my shofarot. I tell them to try their luck. "Practise, and blow your own horn someday."

My son returned recently from a trip to Siberia where he was an instructor in a summer camp for Jewish children, many of whom had never seen a shofar. I gave him 2 horns to take along and leave them there if he found someone who could be trained to blow the shofar. He did find one kid who was a fast learner and left him one of the shofarot. The boy blew well, but got stuck when he tried too hard. My son emphasized to him "go e-e-e-a-s-y." Thank you, Rabbi Eisenberg!

Dr. Fisher is a practicing dermatologist in Toronto and Professor at the University of Toronto Medical School.

Samuel & Janet Berger

Best wishes to our children, — grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Renee & Jack A. Blustein

wish their relatives and friends a happy and healthy New Year.

Maurice Blejwas

Best wishes to my children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Kalman & Cynthia Bielak
Yakov, Simcha, Shneur
Gideon & Shlomo

wish their relatives and friends a happy and healthy New Year.

Susan & Fred Birnbaum

wish their relatives and friends a happy and healthy New Year.

Freda & Abe
Harvey, Fay & Adam
Larry & Marla Blankenstein
Annette & Randy, Hailey,
Marlee & Jayme Goodman
Sharon & Joel,
Jordanna & Colli Waisglass

wish their relatives and friends a happy and healthy New Year.

C s...

Mrs. Sylvia Ciminsky & Family

Wishing all our family and friends a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year
Leslie & Rose Cross
Steven & Cindy
Bayla & Gary

HOWARD & ELSA CHANDLER AND FAMILY

Wish their relatives, friends & neighbors a happy and healthy New Year.

Marshall & Ella Cohen

Wish their relatives, friends & neighbors a happy and healthy New Year.

Wayne and Ann Caplan
Elana & Dayna

wish their relatives and friends a happy and healthy New Year.

Lydia & Sam Charyk

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Isaac & Nancy Claitman

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Hushy & Anna Cooper
Naomi, David & Marlene

wish their relatives and friends a happy and healthy New Year.

Neil, Betty
Sari & Dani Colt

wish their relatives and friends a happy and healthy New Year.

Fred & Celia Chapnick

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Jack Cherlon and Family

wish their relatives and friends a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Mr. & Mrs. Harry E. Cooper

D s...

Helene & Reuben R. Dennis

wish their relatives and friends a happy and healthy New Year.

לשנה טובה תכתבו

Morris & Gloria Dadoun

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year

Michael & Sally Deverett
Robyn & Jamie

Polly & Jack Dombrow
& Frances

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

THE DAITER FAMILY
Ronnie & Rene
Joel & Cindy, Aaron, Liane & Carey
Stephen & Tammy, Alexis & Nicole

Wish all their relatives and friends a peaceful, happy and healthy New Year.

E s...

Stanley & Janet Eisner

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Ida Edison

4001 Bayview Avenue, Apt. 806

Best wishes to my children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Mrs. Sarah Elkind

Best wishes to my children, grandchildren, great grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Sam & Sara Eker
and Children

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Morris Erlichman
& Family

wish their relatives and friends a happy and healthy New Year.

F s...

Jerry & Helen Fishman
Mark & Doreen, Aimee, Haley
& Stacy Fishman
Gary & Sheryl, Robbie &
Raquel Rubinoff
Len & Marcy & Ryan Susman

Wish their relatives, friends & neighbors a happy and healthy New Year.

Joe & Marlene Flicht
Elyse, Melanie & Jason

wish their relatives and friends a happy and healthy New Year.

Ruth Figa
Hyla & Arnold Perel
Steven, Bryna & Yosepha
Marsha & Howard Basest
Hailey & Jonathan
Sheryl & Irv Bielas
Janna & Cassandra

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Philip & Cyla Fiksel
Nathan, Miriam, Jaimie &
Stacie Birnbaum

wish their relatives and friends a happy and healthy New Year.

Sylvia & Edward Fisch
and family

wish their relatives and friends a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Esther Freiman
& Family

Jerry, Miriam, Tamara
Sharona, Ronit, Meir Faivish

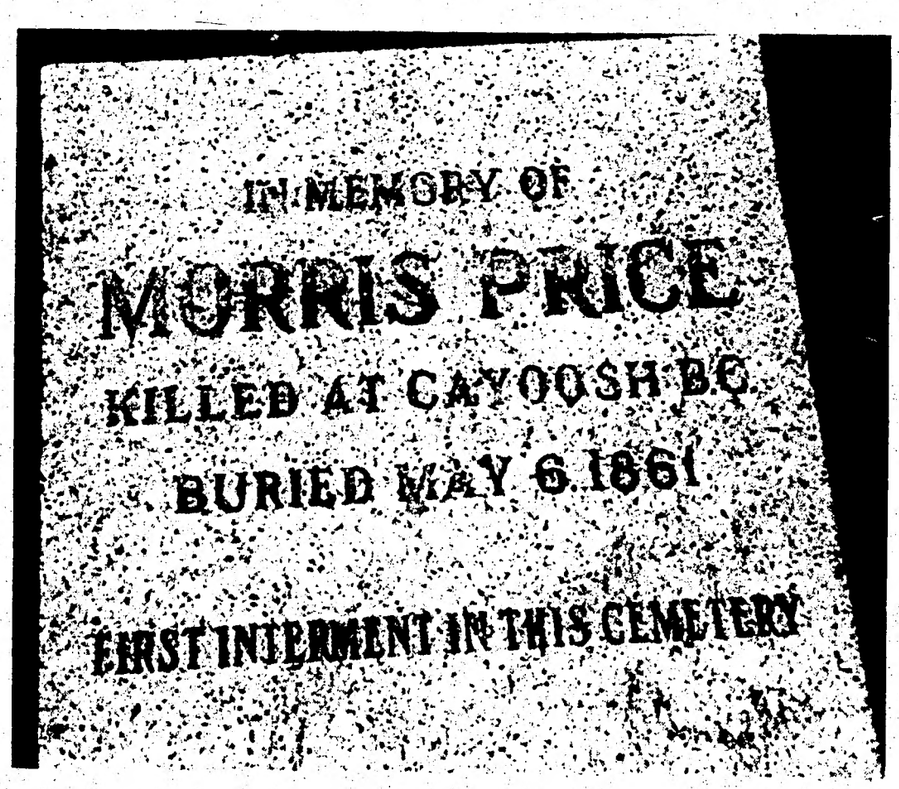
wish their relatives and friends a happy and healthy New Year.

Dr. & Mrs. Steven Frohlich
Simon & Arie

wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Bernard Fox
Felicia, Charise and Warren

wish their relatives and friends a happy and healthy New Year.



Jewish cemetery tells of Victoria's rich past

By MAURICE LUCOW

While visiting cemeteries is not always a tourism highlight, a good many Jewish and non-Jewish visitors to Victoria often take tours of the 123-year-old Jewish cemetery here, with its lush foliage and dignified headstones which tell some of the history of one of the oldest Jewish communities on the North American West Coast and of Canada. At one time Victoria had the second largest Jewish community in Canada, next only to Montreal.

Allan Klenman, the community's archivist, and Rabbi Victor Reinstein, of Congregation Emanu-El, which operates the cemetery, often act as tour guides for visitors as well as local residents.

The 1858 Fraser Valley gold rush brought thousands of people to Victoria, transforming it from a Hudson's Bay trading post to a bustling town and in that year about 40 Jews were included in the newcomers. By 1863 the Jewish population totalled 242.

As Jews always do, the small Jewish community first organized High Holiday services and then agreed on the need for a burial ground. The decision for a cemetery was made on May 17, 1859 (5620). By Feb. 5 of 1860 the cemetery was ready for use. Three large carriage loads of members of the First Hebrew Victoria Benevolent Society, along with many more on horseback, formed the procession which wended its way from the downtown to the edge of the city, the site of the cemetery, for the consecration.

Actually, it was not until May 6, 1861, that the first burial took place, when the funeral was held for Morris Price, who was killed by Indians in his store at Cayoosh (now Lillooet). It was a unique funeral — really, two. First, the Masons performed their traditional service, followed by the Hebrew rites.

Unlike most of the cemeteries in Toronto, and apparently following the European tradition, the graves in the Jewish cemetery are covered with concrete so there is virtually no place for grass or flowers on them, although there is ample grass and flowers and many huge trees surrounding the graves. Most of the gravestones lie flat on the concrete, but there are some which rise vertically.

As the city of Vancouver developed on the mainland, and Victoria's Jewish population dwindled, the cemetery fell into disrepair and the exact location of many of the graves was in doubt. In August of 1946, Ed Mallek, whose family operated an apparel store, created a plan of the cemetery, based on existing headstones and backed up by some badly kept records. Allan Klenman has this plan.

The cemetery was in such a mess that there was a move made to "forget it" and move north to the city's large Royal Oak Cemetery. But this idea was discouraged by Ed's mother, Alice Mallek, who headed up a restoration committee and launched a community-supported trust fund, which is used to this day for proper maintenance. Actually, the community's concern with the cemetery dated back to the late 20s and it was rededicated in 1929 (5690), 70 years after the initial dedication.

In 1981, Holocaust survivors living in Victoria organized a drive to build a Holocaust memorial and this is an attractive feature right near the entrance to the cemetery and, of course, is the focal point for the annual Yom Hashoah observance.

The gravestones reveal that many of the early Victoria pioneers were born in Germany or in Britain. Historical records show that many had migrated to the United States and then came here during the gold rush, when they went into business.

One of the more opulent burial plots is occupied by the five Oppenheimer brothers who gave B.C. many innovative improvements, including Vancouver's first water supply, lighting company and street railway. David was mayor of Vancouver for four years. Although the Oppenheimers had moved from Victoria to Vancouver, they had expressed the desire to be buried in Victoria.

The first Jewish judge in Canada, Samuel Schultz, who had practiced law in Victora, is buried here. In a Jewish Historical Society newsletter, Ed Mallek, who compiled the plan of the cemetery, recalled that many years later the Shultz family wanted the body moved to Vancouver where the descendants resided. "They tried to force us to allow them to exhume the body," wrote Mallek. "We refused because we were not sure of the exact spot where the judge was buried and they might dig up the wrong casket."

Rabbi Marcus Berner, who had served the Wapella, Sask. Jewish farm colony, served as Victoria rabbi from 1931 until his death in 1941 and is buried in the Jewish cemetery. Rabbi Elias Friedlander, who served Congregation Emanu-El from 1910-1920, retired here and was buried in 1927, the second ordained rabbi to rest in the cemetery.

The first recorded Jew to settle in Victoria (1858), Frank Sylvester, an active businessman, was buried here in 1908. Fred Landsberg, winner of the "Best Citizen" award for his work of charity to all denominations, was a member of the forest industry's Woodman of the World and his tombstone is in the shape of a tree.

Sydney Levy, who came to Victoria from England via China, and his British-born wife Vera Sassoon found their last resting place in the Jewish cemetery. Another Levy, Henry, born in New Zealand, came to Victoria via California and became a policeman before moving to Seattle to go into business. But he returned to go into real estate and subdivided land and built many homes. When he died in 1929 he left the unique record of having pioneered in Australia, New Zealand, the U.S. and Canada.

Victoria's Jewish Cemetery is truly a record of early B.C. history.

לשנה טובה תכתבו

Film studio plans for future projects

Nestled in the Judean Hills just off the Jerusalem-Tel Aviv highway, the Globus Group (G.G.) film studio complex at Neve Ilan, the largest film studio outside Hollywood, looks innocuous from the outside. But inside its factory-like exterior lies one of Israel's most unpredictable — if potentially lucrative — commercial media projects.

"The openinng of the Neve Ilan studios spells a giant leap forward for the local tele-media," claims G.G. Israel President Uri Porat, former Director General of the Israel Broadcasting Authority, which oversees all the country's electronic media. "If space comes, we'll be inundated by foreign productions. I can foresee the day when international television and film producers will clamor to use our state-of-the-art facilities," he confidently predicts.

But it's been less than plain sailing till now. In 1987, the facility — originally a hotel complex abandoned in mid-construction — served as the location for a series of money-making children's movies produced for the home video market. But that boom year was followed by the intifada, higher insurance rates, tougher completion bonds and the undercutting of production costs by third-world countries, especially Thailand.

The widely-publicized split in the late 1980's, between company owner Yoram Globus and his cousin Menachem Golan, resulted in the site sitting practically dormant for three years. Porat's appointment last summer prompted the project's completion. Porat supervised construction of the $35 million complex, which officially opened in January.

Ten full-length foreign feature films are scheduled for the studio's first year of activity, four of them Israeli and two involving those irrepressible Ninja Turtles. "Ninja Turtle films have taken the Western's place as the most popular movie genre," notes G.G.'s Public Relations Director Ami Doron.

The first project to be completed was *Prison Heat*, a thriller about a group of American women thrown into a Turkish jail. Produced by Alan Greenblatt, an independent American film producer, Greenblatt is presently in Israel making his fourth movie with G.G.

"Neve Ilan is comfortable and convenient for both exterior and interior shorts and has everything one could wish for in a film studio," he says. "The location is good, the costs low and the experienced, top-notch crews as good as you'll find anywhere in the U.S."

Another American action-packed war thriller called *Deadly Dozen*, and a futuristic sci-fi movie, *Skyball*, will be shot this summer, while negotiations are progressing with Disney Productions to produce *First Strike*, a film based on the 1981 bombing of Iraq's nuclear reactor.

With its four fully-equipped film studios ranging from a relatively cosy 300 square metres to a cavernous 2,300 square metres, a 120-room fully computerized administrative office block, carpentry and metalwork shops for constructing sets and a 120-room on-site hotel for actors and technical staff, Yoram Globus' "movie city" will provide a much-needed shot in the arm for the local industry, and jobs for some 4,000 people.

"Israeli cinema has never been commercially viable," explains Porat. "It has been forced to live off public handouts and philanthropy. Now this could all change."

But television, rather than cinema, was responsible for kick-starting the project. Israel's second TV channel is due to go commercial this summer and G.G. is competing against several of the country's major newspapers, banks and commercial enterprises, including Coca-Cola, for one of three broadcast franchises.

In an attempt to end the dearth of locally-produced television programs, the tender stipulates that 30 percent of Channel Two programming be Israeli. "Already a number of television programs have been produced for the second channel in Neve Ilan," notes Porat. "In fact, 40 percent of the studios' facilities are designed specifically for television use."

Porat also hopes to entice foreign producers. "European television companies suffer from a chronic lack of modern studios and production facilities," he points out. "Now that G.G.'s infrastructure is ready, foreign television stations are showing an active interest." Already, a 10-part television series for German TV is being filmed at the studio.

Foreign movies produced by the Globus Group — which owns 85 movie theatres throughout Israel — have generated $50 million over the past six years, in effect all export income, with each movie netting profits of some $2 million. **WZPS —**

German director Vee Freissner (wearing white T-shirt) during filming of a Globus Group Israel-produced German television series. [WZPS photo]

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel

The Finkelsteins
Henry, Molly, David & Matthew

Phil & Rochelle Feldberg
Jeffrey, Robyn & Adam

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Phyllis & Irving Feldman
Jonas & Brandon

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Chaim & Eda Feinstadt

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful holiday

Mr. & Mrs. S. Fischer & Family
166 Caines Avenue

Wish their relatives, friends & neighbors a happy and healthy New Year.

Morris & Ruth Flicht and Family
10 Barclay Road

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.

Mr. & Mrs. Julius Fuss
17 Newgate Road

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Mr. & Mrs. Joseph Fialkov and Family

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Betsy & Lou Fruitman
Pamela, Lisa & Marla

Allan & Pat Friedland
Jeffrey & Marla

wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Joe Friedman
Jason & Amy

wish their relatives and friends a happy and healthy New Year.

Gs...

Ruth & Ernest Goldsmith
543 Fairlawn Avenue

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Joseph, Nina & David Glincman

Wish their relatives, friends & neighbors a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Moishe & Mania Gruda

Mr. & Mrs. Sam Grad
9 Beaver Valley Road

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy& peaceful New Year.

לשנה טובה תכתבו

Dave & Anna Geist

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Bella & Willy Goldstein

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Izzy Goldlist
Barry and Paul

wish their relatives and friends a happy and healthy New Year.

לשנה טובה תכתבו

Bessie Gotkin
Ellen, Tom, Amanda & Natalie Blau
Gloria, Joel, Elysse, Jennifer & Adam Clamen
Wish their relatives, friends & neighbors a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Fay Goldlist
Marlene & Sam Hait
Barry & Randee Goldlist
Rochelle & Seymour Frydrych and Families

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Sarah & Nathan Goldlist

Mr. & Mrs. Charles Goldfinger and Family
Best wishes to our children grandchildren, friends and relatives for a happy, healthy & peaceful New Year

Jack & Ruth Gutholc
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Jack Gladstone and Neil
Dr. & Mrs. Terry Davis and family
Wish their relatives, friends & neighbors a happy and healthy New Year.

Mori Goldlist
wishes family and friends a Happy and Healthy New Year

Leon & Nina Goldstein
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Max and Gutka Glicksman

The Gotkin Group
Jerry & Frances — Michael, Jody, Shane & Zachary
Stephen & Sam
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Rae and Sam Goldberg
Debbie, Sol & Esther
wish their relatives and friends a happy and healthy New Year.

Charles & Charlotte Goldlist
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

John & Felice Gropper
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Aba & Mary Gelman
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Cantor Morris & Sonia Goldlust
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

The Gotfried Family
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Irving & Faye Gold
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year.
Beatrice, Hymie & Alyssa Guttman

Wishing all our family and friends a happy and healthy New Year
Amalia Gorani
62 Greenbush Road — Willowdale

Ethiopian youth sing in Israeli choir

If 15-year-old Aviva still lived in her native Ethiopia, she would probably already be married. She's happy she isn't — at least not yet. Aviva is one of 10 immigrant youngsters from Ethiopia age nine through 15 who regularly appear with singer/composer Shlomo Gronich at venues around the country. It's "more fun than keeping house," she grins, shyly.

Two years ago, Educational TV decided to broadcast a program featuring Ethiopian immigrant children singing, and commissioned Gronich to write the music.

"My first meeting with the kids moved me so much that I came to the conclusion that it would be a shame for it to be a one-time performance," Gronich explains during a break from rehearsals with the choir in his spacious north Tel Aviv apartment.

He took the children, who had made aliya as part of Operation Moses eight years ago, under his wing and started singing with them and training them for stage appearances.

Gronich, reputedly one of the more difficult artists to work with in the local show-business world, treats his charges affectionately and exercises endless patience. His eyes light up when he talks about "my children," and he exudes a combination of fatherly concern and gentle discipline.

According to Gronich, unlike their Israeli counterparts, immigrant Ethiopian children are shy, often withdrawn and introverted. He learned very quickly to avert his gaze when talking to them, especially the girls.

"I lower my head and avoid direct eye contact," he says. "They feel more comfortable and one has to respect their customs."

For the youngsters, the opportunity has opened up new horizons. "I love singing. It's fun and I want to carry on when I grow up," says one teenager. "It makes me feel good singing."

Respect is a key word in the Ethiopian vocabulary. Although their sessions with one of the country's well-known musicians and performers may well set them apart and even alienate them from their peers, performing also brings with it honor and pride.

Laniado and Gronich persuaded their parents, who still live according to strict religious codes and principles, that participation in the choir would not only help their integration into Israeli society but also give a message to fellow Ethiopian Jews: Encouraging them to succeed in what is for the majority still an alien society. And, of course, music has always been the perfect language to bridge the culture gap. After appearing on stage in front of an Ethiopian olim audience, Gronich was approached by a small crowd who congratulated him on his "holy work."

Gronich admires the Ethiopian culture, saying that they possess many of the positive characteristics that have been lost in our modern society. "They sit quietly, are modest and are prepared to listen," he says. "They have an innate respect for music and culture."

Their innocence can also be detrimental to them in brash Israeli society, where blatant aggressiveness is often deemed more effective than passive demonstration.

Gronich sees his efforts as his contribution to aliya and absorption, and is happy and excited "that I'm helping them to bring them closer to Israeli culture."

It makes him sad, however, when he notices their pain and suffering. "There is no happiness in their eyes, and it hurts me deeply. They're such a wonderful people."

There is an ironic ring to their rendering of the Ashkenazi Adon Olam, with their guttural pronunciation of the letters het and ayin. "I try to blend in Ethiopian music," says Gronich. "Or rather, it just comes naturally. Their natural way of singing and rhythms, together with their intonation, will give any song they sing an African feel." Sometimes the choir sings in both Amharic and Hebrew.

Shlomo Meshiah wrote lyrics for "Iron Wings" that recount the time and feeling of Operation Moses, and the subsequent aliya:

We boarded a big bird / Wings of iron / Mother was a bit scared / Father was silent, most of the time.

The words sound simplistic, but when sung in chorus and interspersed with a solo by one of the older girls, it sends a shudder through even unemotional listeners.

Gronich and his choir are not financed by any institution or government body, and are entirely self-sufficient. He works voluntarily, motivated by pure altruism.

The group has appeared at state ceremonies; next month they are off to Belgium to appear before participants of the World Jewish Congress.

"Surprisingly, we didn't face any objection on the part of their parents," says Laniado. "They realize that what we are doing is helping the children and trust us implicitly to take care of their charges. Our project gives them strength and faith. If we can do it, there's no reason why others can't do their bit to help, not necessarily in music."

"Part of our mission," sums up Gronich, "is to bring the message of the Ethiopians to Israelis, and not the other way around. I hope that we represent a symbol for the whole country."

(JPFS)

PRESIDENT HERZOG IN THE GOLAN

President Chaim Herzog receives flowers from a schoolgirl in Hispin village in the southern section of the Golan. [I.P.P.A. photo]

לשנה טובה תכתבו

Departed rabbi becomes symbol of worship for Brazilians

By PEDRO GUERRERO

Two generations ago, a Jerusalem rabbi sailed up the Amazon to visit one of the world's more remote Jewish communities. He succumbed to a tropical disease and was buried in Manaus in 1910. The rabbi's mission was to raise funds for his yeshiva and improve relations between Jews and Christians.

While the success of his fundraising efforts has gone unrecorded, Rabbi Salon Moyal has triumphed beyond his wildest dreams — or nightmares — in reconciling Jew and gentile.

Nobody is quite sure why, but over the years belief in the rabbi's miraculous powers grew and today the people of Manaus worship him as a saint. The deeply religious Brazilians make little distinction between the sacred and the superstitious.

The rabbi's slanting tombstone, with an inscription in Portuguese and Hebrew, has already had to be changed once after it began to split from so many burning candles. Small marble plaques bearing inscriptions of gratitude surround the grave. Pebbles, flowers, coins and congealed wax from dozens of candles testify to the strength of the rabbi's following.

The pebbles scattered over his grave recall the Jewish tradition of venerating the burial places of rabbis. Throwing a pebble on the tomb is both a mark of respect and a sign that the grave has been visited.

The Christians of Manaus have even copied Jewish tradition by intensifying their visits to Rabbi Moyal's grave on the eve of the Jewish New Year.

Even the adherents of Umbanda, the uniquely Brazilian blend of African animist and Christian beliefs that is a distant relative of Haitian voodoo, venerate Rabbi Moyal's resting place.

Recent evidence of an Umbanda ceremony — a small bottle of firewater and the remains of a burnt offering — lie at the foot of his grave. Olga Costa da Silva, who works at the flyblown cemetery, says she often prays to the rabbi, sometimes with stunning effect.

Brimming with pride, she said: "My son used to be an alcoholic and a bum. So I asked the rabbi to help. Now my son neither smokes or drinks and he has become a born-again Christian."

The rabbi's grave is considered as important a shrine as the chapel built over the grave of Santa Etelvina, a local Roman Catholic who was raped and murdered at the time of the rabbi's death. Her elaborate tomb, a pebble's throw from the rabbi's resting place, is also covered with flowers, coins and candles.

A few plaster casts of deformed limbs left in gratitude for a miraculous cure stand propped up in a corner of the tiny chapel.

Da Silva says she has recovered from a mysterious illness, after she prayed to the saint. However, the cemetery's magical powers do not overwhelm the city funeral service's employees. A yellowed notice in the cemetery administrator's office warns all functionaries that drunkenness will not be tolerated: anybody reporting drunk for work on payday will not be paid.

Excluding inebriated cemetery workers, it seems that the small Jewish and Muslim communities of Manaus are the only groups not to recognize the rabbi's powers. Eli Moyal, the rabbi's nephew and a former Israeli vice minister of communications, once tried to remove his uncle's remains to Israel. But a furious outcry from the rabbi's Roman Catholic devotees quickly changed his mind.

Manaus has about 100 Jewish families, most of them descended from Moroccan Jews fleeing poverty in the early 19th century. They were among the first Jews to settle permanently in South America. They had heard of the fortunes to be made by trading rubber in the Amazon.

Brazil had been opened to immigration, following independence from Portugal in 1821, and the end of the inquisition encouraged Jewish migration from North Africa.

Riverborne Jewish pioneers bartered food and hardware for rubber from Inquitos in Peru to Belem at the mouth of the Amazon. They helped open the Amazon hinterland, became landowners and created great fortunes. They founded trading houses in Manaus, which was briefly the richest city in Brazil at the height of the rubber boom.

Jose Laredo, president of the Manaus Jewish Committee, described how his forebears enthusiastically embraced some famous Brazilian customs.

He said: "The traders would have one woman at each point along the river and they would have four or five children with each one. Most of their women were Indians, but their children would cling to some Jewish traditions or symbols without really knowing why."

That is probably how Rabbi Moyal's cult following began. Today, the traders' half-Indian descendants can sometimes be found in remote, forgotten settlements along the Amazon's rivers. Some mixed families would decide that the first-born son would be a Jew, while the other children would be raised as Roman Catholics,

"Jewish" Indians are immensely proud of their heritage. While some of them still consider themselves to be Jewish, bear Jewish names and sometimes drop by the Manaus synagogue on holy days, they are considered fully assimilated by the community's leaders.

A wave of Arab immigration from Lebanon and Syria, after the disintegration of the Turkish Empire, later displaced the Jews' dominance of the Amazon's trading system.

The two communities are too busy making money to revive antagonisms and get along well together. Too well, Brazilians often grumble. They complain that they can never tell whether they are being fleeced by a Jew or an Arab.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Mr. & Mrs. Israel Goldgrub and Family

David, Gert & Jill Goldberg
64 Carscadden Drive

Wish their relatives, friends & neighbors a happy and healthy New Year.

Wishing all my family and friends a happy and healthy New Year

Laura Greenberg
2220 Halifax Dr., Apt. 911
Ottawa, Ont. K1G 2W7

Irving & Paula Goldhar

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Barbara & Norman Gilbert

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Selma Goldstein

Wishes all her relatives and friends a peaceful, happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Adele & John Gilberg
daughter Karen, and grandchildren Andrea and Melanie

Leo and Sarah Goldstein & Family

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Morley & Sharon Gazer
San Jose, Costa Rica

Sam & Gitta Ganz
Children & Grandchildren

wish their relatives and friends a happy and healthy New Year.

Anne Gottlieb
Drs. Marc & Beth Gottlieb

Wish their relatives, friends & neighbors a happy and healthy New Year.

Mr. & Mrs. Henry Goldberg

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Best wishes & L'shana Tova for a healthy & prosperous New Year to our family, friends & clients

Sonny & Edie Goldstein
Michelle, Shari & Rebecca

Sam & Eileen Grossman

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Harry & Eleanor Goldlist
131 Torresdale Ave., Apt. 103

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Sylvia, Harvey & Ashley Gefen

wish their relatives and friends a happy and healthy New Year.

Morris & Ada Rose Glick

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Ben & Celia Goldglas
Steven, Carolynne, Zachary & Jessie Goldglas
Mark & Frances Altow
Wish their relatives, machatonim and friends a happy and healthy New Year.

Arthur & Alice Gotleib
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Wishing all our family and friends a happy and healthy New Year.

לשנה טובה תכתבו

Norm & Joyce Goldstein
Ilaina and Jamie
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Wish all their relatives and friends a peaceful, happy and healthy New Year.

Mr. & Mrs. Joseph Isakow and Family
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wish their relatives, friends & neighbors a happy and healthy New Year.

The Ingber Family
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

H s...

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wish their relatives and friends a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.
The Henechowicz Family
123 Westgate Blvd.

Wishing all our family and friends a happy and healthy New Year.
The Hefner Family
17 Krieger Crescent

Andrea & Phil Halpern
Billy & Bobby
38 Rosedale Heights Drive
Wish all their relatives and friends a peaceful, happy and healthy New Year.

I s...

Mr. & Mrs. David Igra
Joanne and Irwin Igra
wish their relatives and friends a happy and healthy New Year.

Larry & Bunny Iskov
Howie & Rachel
wish their relatives and friends a happy and healthy New Year.

J s...

Joe & Cypora Jonsson
Adam & Rachel
29 Winborne, Thornhill
Wish their relatives, friends & neighbors a happy and healthy New Year.

Wolfe & Miriam Justein
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

The Jacobs Family
131 Torresdale Ave., Apt. 1207
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Family Jedrzejak
wish their relatives and friends a happy and healthy New Year.

K s...

Richard & Mary Krangle
Ileana, Melanie & Alexander
9 Teakwood Grove
Wish their relatives, friends & neighbors a happy and healthy New Year.

Bernyce & Marvin Kalifer
& their children & grandchildren
Wish their friends & families a peaceful, healthy & happy New Year.

Jews were barred from law practice in Manitoba until mid-'40s

By MAURICE LUCOW

Although Jews were permitted to practise as lawyers in Lower Canada as early as 1824, the legal profession in Manitoba was a closed shop until the mid 1940s, when the University of Manitoba finally did away with quotas for Jewish law students, according to April Katz, who teaches law at the University of Victoria (UVic).

In an address on Jews and the Law, given as part of a series on Jewish history at the Victoria Jewish Community Centre, Katz said the University of Manitoba had quotas for both law and medical students and when this was revealed by a Jewish math professor, who had analyzed the figures, he was dismissed from the staff.

But the impact of the activities of the legal profession "is more elusive for analysis," said Katz. "Preferences for 'your own kind' are clearly operational so that Jews are predominantly working in greater numbers in some firms, with many firms having no Jews."

Katz, who is a graduate of the University of Manitoba Law School, said one prominent firm asked her to use her maiden name, Mitchell, "because it would look better on the letterhead."

But despite obstacles, a number of Jewish law graduates "have gone on to receive the respect of their peers and their communities and in some cases recognition in history for their contribution. Books have been written about some in Britain, the United States, as well as Canada — a legacy, no doubt, of some of the best and the brightest being admitted."

Katz, who was last year's Negev Dinner honoree in Victoria, said Judaism is not based on the principles of love or charity, but of justice, "so it comes naturally for Jews to be members of the legal profession."

Katz said she had planned to review the history of some of Canada's top Jewish lawyers, but found that no book has been written on the subject and there was little reference material available .

However, she was able to find out that Aaron Ezekiel Hart was the first Jewish lawyer and was granted a certificate to practise on Nov. 6, 1824. Others in the Hart family became lawyers shortly after.

Aaron, who lived in Trois Rivieres, took a great interest in the political struggles of the time and was influential in getting a bill through the legislature allowing Jews "to be entitled to all the rights and privileges of the other subjects of His Majesty in this province [Lower Canada]." This bill passed in the 1831-32 session and thus the legislature of Canada granted Jews political rights 25 years ahead of the British parliament.

Because there are no books on the subject, Katz said she had to rely on her memory to discuss the Jewish lawyers who reached the top. The Jewish community, she said, "has witnessed since the elevation of Samuel Freedman to the position of chief justice of Manitoba, the appointment of Chief Judge Nathan Green of the provincial court of Nova Scotia (who died in 1983); Nathan Nemetz (born in Winnipeg) was named chief justice of British Columbia; Alan B. Gold was appointed chief justice of the Superior Court of Quebec; and Bora Laskin was chief justice of the Supreme Court of Canada from 1973 to 1984.

Discussing Laskin at some length, Katz said "Judaism has survived for 5,000 years because the leadership was flexible and interpreted the rules to reflect the times and circumstances . . . So it is said of Bora Laskin and his contribution to the law of Canada and its evolution into the 20th century." Laskin was a native of Fort William, Ont.

As a member of the Supreme Court which eliminated appeals to the British Privy Council in 1951, "Laskin urged the Court to adopt a simple rule of adult behavior and to recognize that law must pay tribute to life." He insisted on "pragmatic fairness." Laskin died in 1984.

The first chief justice in chronology, Sam Freedman of Winnipeg, "was revered and respected and still is." Born in Russia in 1908, he was aged 3 years old when the family migrated to Canada. The son of a junk peddler, Sam Freedman "was an achiever" and in 1951 was elected the first Jewish president of the Manitoba Bar Association. When he was appointed a judge in 1952, the local member of parliament, Ralph Maybank, who was responsible for judicial appointments in Manitoba, stated that the appointment of a Jewish judge was "a radical notion." The reason: the public would not welcome such an appointment.

Nevertheless, Freedman rose in the ranks of the judiciary and became chief justice in 1971, a post he held until his retirement in 1983.

One of his legacies was the settlement of a long strike by CN railway workers. The CN had laid off a number of employees because of the introduction of diesel engines. Freedman established, after 43 days of negotiations, that job cutting and closures were not the unilateral prerogative of management but, rather, something to be discussed first with the union involved. Says Katz: "The Freedman Report survives today as a watershed, sometimes called a Magna Carta, setting out the entitlements of the working persons in an increasingly uncertain world of mechanization and changes."

Katz had praise for Toronto's Rosalie Abella, who has been a judge, chairman of the Ontario Labor Board and currently chairman of the Ontario Law Reform Commission. When she was appointed to the bench in 1970, Katz recalls, she was pregnant. "She thought the judge's wardrobe was perfect."

Katz reviewed Abella's record of supporting equity policies and minority rights. "She is outspoken and uses humor often to send strong messages to the decision makers . . . We will continue to read of her contributions."

לשנה טובה תכתבו

Post-war trauma reality for soldiers

It's cold in the village outside Beirut. Freezing. Gunfire explodes all around. An elderly Lebanese man beckons. "I know where your friends' bodies lie." Yoav follows him, down a dark alleyway, past the rubble of blown-out buildings, into one dusty, gray house. Yoav steps into the doorway and squints in all directions. The old man is gone. Dozens of corpses — Palestinian guerrillas — lie in neatly piled rows. Fear grips Yoav's heart. It's a set-up!

Behind him he sees his best friend Yigal silhouetted in the doorframe. For one split second Yoav freezes, then tenses to fling himself on his friend and push him down to the floor, down to safety. He's too late. From behind the neatly piled corpses comes a burst of gunfire. Yigal falls, killed instantly. Ambush. Hell.

Today, years after the Lebanon War in which Yoav served, the combat veteran describes the constant flashbacks he lives with, never-ending reminders of what he feels was his failure to save his friend's life.

"The flashback enters inside me," he recalled in an interview for Army Radio. "I'm not in the present any more, I'm back in the past, with the smells, the pictures, everything. The flashbacks happen a lot, sometimes several times a day. Each one can last five or 10 minutes. The longest went on for an hour and a half. It's always the same scene. I was too late to save my friend. I just didn't do enough."

In World War I, they called it shell-shock. After World War II and the Korean War, they called it combat stress, or combat fatigue: intrusive memories of the horrors of war, flashbacks, nightmares, sweating, screaming. Then comes a shutting down of the senses, an inability to love, restlessness, lack of commitment, sudden rage alternating with depression, paranoia, drug and alcohol abuse, suicidal tendencies.

In Israel, they isolated the concentration-camp syndrome, a post-traumatic disorder typically accompanied by survivor guilt: why was I spared? If I'd acted differently, would the others have lived? After such massive horror, can the universe have any meaning?

In 1980, following a decade of work with American veterans of the Vietnam War, the international psychiatric community recognized post-traumatic stress disorder (PTSD) as a specific subgroup of general anxiety disorders. Most people experience a traumatic event at some point in their lives: the death of a child or parent, a traumatic injury. The vast majority survive the initial emotional effects of the shock and find ways to process the experience and get on with their lives. PTSD sufferers are unable to do this.

Several factors combine to set victims of PTSD apart from the general body of individuals suffering the aftereffects of a massive traumatic event. First, a person must have experienced a traumatic event that is outside the realm of normal human experience, one described as "markedly distressing to almost anyone."

Second, the PTSD sufferer also has persistent "re-experiencing" of the traumatic event, either through nightmares, conscious recollections, or in the worst cases, disassociative states during which the victim actually "relives" the event over and over again, in vivid detail. Specific details trigger the flashback. In Yoav's case, it's the smell of burning rubber, or the sound of crying, a telephone ringing twice, or even the noise of an airplane flying overhead.

A psychologist who treats soldiers like Yoav at Hadassah-University Hospital, Ein Kerem, describes the severity of the physical aspects of his flashbacks. "There would be a hamsin outside, and he'd be shivering, because it was below zero in Lebanon [when the trauma occurred]. He goes right into a combat stance. He's really there, with all the smells and the sights. He's not 'remembering' it, he's reliving it. Flashbacks are a horrible experience."

Lastly, emotional numbing, an avoidance of situations that remind the sufferer of the traumatic event, and persistent symptoms of "arousal," such as trouble sleeping, sudden outbursts of anger and hypervigilance, are all characteristic signs of PTSD. The longer the PTSD persists, the more ingrained these behaviors become, leading to all kinds of chronic secondary emotional and functional problems.

Dr. Arieh Shalev, head of the outpatient psychiatric unit at Hadassah-University Hospital, Ein Kerem, founded and directs the hospital's three-year old Center for Traumatic Stress. At the centre, new steps are being taken to treat victims of PTSD.

Shalev explains that according to the new understanding of PTSD, any kind of traumatic event can develop into full-blown post-traumatic stress disorder. "There's no significant difference, in terms of their reactions, between victims of road accidents, combat, rape or terrorist acts," he says.

Post-traumatic stress disorder is a significant problem in Israel, Shalev admits. How it compares to other countries is unknown, he says. "There are more traumatic events in Israel, more exposure to war, terrorist attacks, everyone has a son or daughter in the military. On the other hand, societies that deal with this kind of trauma on an on-going basis routinenize it. They think it's normal. Soldiers from the Yom Kippur or Lebanon wars can go on living with the nightmares for years. I believe there's a lot of post-traumatic stress disorder in Israel, but its' hidden."

Shalev established Hadassah's Center for Traumatic Stress in January 1989 specifically to deal with all kinds of PTSD, not just combat-related cases. Today, he estimates about one third of the patients are combat veterans, about 20 percent are victims of terrorist attacks, and the remainder are mainly survivors of road accidents and sexual crimes.

The use of the unit's specially-designed lab distinguishes the treatment a PTSD sufferer receives from other, more normative methods of psychotherapy. In a small, dimly lit room with a comfortable easy chair and a pair of earphones, the Hadassah team tries to "de-condition" the sufferer, by disconnecting the patient's memory of the traumatic event from the physical effects, such as shaking or crying, that accompany each recollection. The goal is to enable the patient to talk about his or her traumatic experience without breaking down, so that ordinary psychotherapy can proceed.

"We try to get to the point where the person can remember the trauma and not be alarmed," Shalev explains. Of course, he adds, this is only the beginning of the treatment, "just the cutting instrument to allow us to get to the core problem." Once the patient is desensitized and able to talk coherently about the trauma, he or she enters intensive therapy to work it through.

"As long as the patient is caught in an endless repetition of one scene, he or she is not free to work it through in psychotherapy," Shalev continues. "That's what has frustrated so many therapists trying to work with PTSD."

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Al & Rivka Kochen

Mr. & Mrs. Aron Kalisz
Claude & Rosine

Wish their relatives, friends & neighbors a happy and healthy New Year.

KAY & KELLY KLERER
196 Torresdale Avenue, Willowdale, Ontario
wish all their children
Shawn & Marsha, Howard & Heidi
Joel & Pamela
grandchildren Marc, Seth & Daniel
family & friends
a Healthy, Happy and Peaceful coming year

Rita, Tom & Brandon
Kolin

Wish their relatives, friends & neighbors a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year

Charles, Jordan, Helene & Jerry Korn

Mr. & Mrs. Israel Koplowitz & Family
& Mrs. Rifka Pozmanter

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends

Betty & Izzy Kirshenbaum

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

שנת שלום

BEST WISHES FOR A YEAR OF PEACE AND SERENITY, HEALTH AND HAPPINESS TO OUR CHILDREN, MACHATONIM, RELATIVES, FRIENDS AND THE PEOPLE OF ISRAEL.

Joe & Jean Kichler

Sonia, Steven, Jeff & Karen Kotzen

wish their relatives and friends a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year

Yankel & Ala Kabacznik
Irene & Eli Oliel
Rachel & Michael Reid

Howard & Toby Kerbel
Jordana, Mitchell & Jacqueline

wish their relatives and friends a happy and healthy New Year.

Golda & David Kazdan and Jack Kazdan
Rose & Larry Ross and Family

Wish their relatives, friends & neighbors a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year

Allan & Ruth Kerbel and daughter Donna

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

The Koltun Family

Leonard & Joyce Krieser
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wish their relatives and friends a happy and healthy New Year.

MARILYN KOSTMAN & Family

Best wishes for a year of Peace and Serenity, Health & Happiness to our Relatives and Friends

Mara & Eugene Katz
Linda, Leon, Michael & Aaron Katz

wish their relatives and friends a happy and healthy New Year.

Blossom Klein & Children

wish our relatives and friends a happy and healthy New Year.

Lucy Klein and Sons

45 Arlstan Drive

Wish their relatives, friends & neighbors a happy and healthy New Year.

לשנה טובה תכתבו

Mrs. Rose Krieser and Family

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Sarah & Simon Laski

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Harry & Lucy Kreitzman

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Dave & Betty Little and Family

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Morris Kazman

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Jack & Rose Lipszyc

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Dora, Harry, Andrew & Jonathan Kichler

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year

Marilyn, Bruce, Erin, Michael & Brian Lubelsky

Nancy & Howard Kleinberg children & grandchildren

wish their relatives and friends a happy and healthy New Year.

Yetta Lanys
Marty & Sandy Lanys
Shawn & Jana
Shane & Patricia Lanys
Tiffany & Lori

Best wishes to all our friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Leo Kon

wish their relatives and friends a happy and healthy New Year.

Herb & Gloria Landis and sons, Martin & Stuart

wish their relatives and friends a happy and healthy New Year.

Helen Krieser
Robert & Regina
Alisse, Jodi & Brian Lee

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year

Max, Shirley, Shawn & Rozanne Lacob

Arnold & Ruth Kravetz
Elliot, Faigie & Bryan

wish their relatives and friends a happy and healthy New Year.

Zahava & Jack Lambert & Children
Elisheva & Avinoam

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Natalie & Manny Langer
Lenna, Arnie, Blayne & Brittany Gross
Darlene, Larry, Lynsey & Terra Wronzberg
Gail & David Gluckman

Wish all their relatives and friends a peaceful, happy and healthy New Year.

L s...

Saul & Fela Lichtblau
Rena, Hartley & Mark

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Fay & Roman Lichtblau

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Dancer Lisa Marcus, founder of the Tof Miriam dance group, is seen with some of the props from a performance.

Unique dance group

By CYNTHIA GASNER

Lisa (Green) Marcus and two other professional female dancers who live an observant-halachic life have formed a unique dance group. They present performances "for women only," which is a requirement of a Torah-true lifestyle.

The dance group is called Tof Miriam, or Miriam's drum or tambourine. The name is taken from the biblical story of Miriam and the women who played these instruments and danced in praise of G-d after the miracle of the splitting of the sea.

The dances performed by the group are based on Jewish themes and values and teach Torah through dance, says Marcus who founded the group.

She says that before each dance, a narrator explains the theme, what is happening and what to look for in the performance. They have creative costumes and interesting props such as colorful figures. "This brings out laughter, tears and introspection," says Marcus.

Marcus, daughter of Toronto communal leaders Joyce and Herb Green, is a graduate of Juilliard School in New York and has had a wide range of professional dance experience. She began teaching and performing for women when she became observant.

Marcus began studying dance at the Jewish Community Centre when she was seven years old. She went on to dance with the Ontario Ballet Theatre and taught dance at Humber College.

While in New York, she danced with the Juilliard Dance Ensemble, the Lincoln Centre Student Program and the Avodah Dance Ensemble. She founded a dance company and performed her own choreography in a number of New York theatres including the Carnegie Recital Hall.

She moved to Israel to study Torah and with her new religious direction, she began performing concerts for women only including a performance for 1,500 women at the Binyanei Hauma and a rooftop performance overlooking the inspiring hills and lights of Jerusalem.

Since her return to Toronto, the Tof Miriam dancers have performed at the Women's Conference of American Jewish Outreach Professionals in New Jersey and other American cities, at the Leah Posluns Theatre, at a Chabad Women's evening where the group performed with Ruthie Navon, the Baycrest Hospital and for Ohr Someyach (JEP) at the Beth Avraham Yoseph of Toronto.

Marcus says that women do not have to be observant to appreciate the performance. She believes that there are many women's groups that could appreciate this type of artistic performance — study groups, sisterhoods and fundraising organizations — and the group performs for audiences of all sizes at synagogues, organizations and private homes where there is a large open area.

For more information on the Tof Mirisam dance group call Lisa Marcus (416) 764-0832.

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לשנה טובה תכתבו

Children often ask most difficult questions

By FRANCES KRAFT

Rabbi Arthur Bielfeld of Temple Emanu-El uses a simple scientific experiment to respond to a typical question from a six-year-old. The question, one that often arises at the Grade One level of the temple's religious school, says the rabbi, is why we can't see God.

In response, Rabbi Bielfeld offers a glass of water, some sugar and a spoon. He asks one of the children to stir the sugar into the water, and once it's dissolved, the rabbi asks where the sugar is.

When the children respond, "In the water," the rabbi's reply is another question: "How do you know?" The usual answer ("We saw it go in") doesn't satisfy him, and typically another child will suggest that "you can taste it."

"Then the question is, of course, 'In what respects do we taste God'?" Rabbi Bielfeld explained to *The CJN* about the discussion that inevitably follows.

When answering a child's question, he advises, always try to relate the answer to the child's own experience. When the rabbi is asked why God made us different from other races or religions, he suggests that children think about the similarities and differences between siblings, and talks about the benefits of differences.

He cautions adults against giving answers "that they think the children want to hear but that their experience won't confirm. Try to be as honest as you can at the level of their comprehension.

The rabbi also advises parents to listen carefully to children's questions, because there may be another question underlying the one that is verbalized. A child may ask why there are mean people, for example, but the question may stem from an anti-Semitic remark the child heard.

"In some cases, there are no answers. There's only the need to ask the question and for the parent to create an environment in which a child feels comfortable asking questions."

"Why did God give my zayde Alzheimer's?" is a question that has been posed to Rabbi Bielfeld. "That's a tough one," says the rabbi, "because they're asking, 'Why is there evil in the world'?"

For such questions the rabbi favors an indirect response: "Why did God give you your zayde to begin with?" Looking at the positive aspects of the question "helps balance the pain," says the rabbi.

Rabbi Bielfeld's approach leads children to find their own answers in many cases. He is fond of telling short stories or parables, sometimes at the family Shabbat service he runs every fourth Saturday, then asking the children what they think the story means. "Their answers are often so honest and so sensitive that it knocks the breath out of the adults," he says.

• • •

Eva Kaplan, head of preschool at Eitz Chaim Day School and a mother of teenagers, deals with some religious questions that are unique to Orthodox Jews.

A question arises when Orthodox children see less observant Jews and sometimes assume that they aren't Jewish. Kaplan's answer is to explain that Jews are Jews whatever their level of observance is, and that we have to love and respect each other.

The children at Eitz Chaim come from Orthodox homes, and their social network is often mainly if not exclusively Orthodox. "When they see the same things at home [as well as at school and at friends' homes], there's no conflict," says Kaplan.

Questions do arise about non-Jewish holidays. "Halloween is a big one," says Kaplan. "[We explain that we don't celebrate it because] a lot of bad things happened to Jewish people on that day. We don't put down the other custom, but we try to make ours more attractive."

Kaplan feels it's important to answer children's questions at their level. She advises parents against putting fear into their children by not answering their questions or by threatening them with punishment from God."

She also reminds parents that "it's perfectly normal for two-to-four-year-olds to lie. It's such a big sin, though, that [sometimes] parents overreact, and you get a rebound effect when the child is afraid to open his mouth."

Often, when it comes to religious questions, she reflects, adults have more questions than children. "Little kids have more faith than anybody."

A SERIOUS MATTER
Young man concentrates on blowing shofar.

Mr. & Mrs. Jack Lubotsky
225 St. George Street
wish their relatives and friends a happy and healthy New Year.

Louis & Yetta Laterman
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

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Shelly & Marilyn Little
Adam, Jeremy & Sari
Wish their relatives, friends & neighbors a happy and healthy New Year.

I wish my family and friends a happy and healthy New Year
Mary Levitt

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Mr. & Mrs. Jack Mendlewitz
Shirley & Jamie
wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. David Mendlowicz
Lisa, Simon & Itzik Ravuna
wish their relatives and friends a happy and healthy New Year.

JOE & HELEN MORGAN AND FAMILY
wish their relatives and friends a happy and healthy New Year.

Harry, Paula and Julius Michaels
wish their relatives and friends a happy and healthy New Year.

Esther & Albert Michaels
Jason, Jeffrey & Sherry
wish their relatives and friends a happy and healthy New Year.

Sharon & Bob Meister
Mark, Evan & Paul
Wishing all our family and friends a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year
Lil & Lou Melamed

Mr. & Mrs. Max Moneta
wish their relatives and friends a happy and healthy New Year.

Honey, Milton & Kevin Mandel
Cheryl & Saul Mandel
Daniel & Jeremy
Jana & Wayne Mandel & Jonathan
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Ernie & Goldie Marmurek
children & grandchildren
wish their relatives and friends a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
The Henry Milchman Family

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Olga & Sam Meister

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Wish all their relatives, friends & neighbours a peaceful, happy and healthy New Year.

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Alex & Paula Mishevski
Lucien & Audrey
Barry & Susan
and Families

לשנה טובה תכתבו

Alice & Morris Macarz

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Carl & Sylvia Mahler

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Dr. & Mrs. Seymour Moskovitz and Family

wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Seymour Marcus

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

N s ...

Mr. & Mrs. Chaim Neuberger

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Mr. & Mrs. David Naiberg & Family

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Wish all their relatives and friends a peaceful, happy and healthy New Year.

Robert & Michele Nitkin, Brenna & Avery

Wish their relatives, friends & neighbors a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

The Novice Family

Helene and Irv Newman and Murray

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Wish all their relatives and friends a peaceful, happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year

Irving & Eva Nightingale & Family

Max & Anna Nudelman

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

MORRIS & MOLLY NAIMAN

wish all their relatives, friends & family and Drildzer Landslite a happy, healthy New Year. "Peace in Israel"

(in lieu of cards)

O s ...

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Mr. & Mrs. Sam Orlan

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Henry & Eva Ostro

Mark & Barbara Obar Children & Grandchildren

wish their relatives and friends a happy and healthy New Year.

Israel Ostrowiecki

Best wishes to my children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Joy & Leo Orzy

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

P s ...

Kibbutzim adopting number of new ways to remain popular

By NECHEMIA MEYERS

A play centre can be far more profitable than an orange grove or a furniture factory for kibbutzim.

This is certainly true at Kibbutz Givat Brenner, south of Tel Aviv, which is now making money hand over fist from its recently established play centre, where toddlers and schoolchildren have access to a wide range of recreational activities.

Givat Brenner is one of many kibbutzim that have come to the conclusion that the old economic standbys — agriculture and industry — can't be depended upon to keep members housed, fed and clothed. So despite protests from tradition-bound oldtimers, they have created numerous service enterprises, many of which provide recreational opportunities for urban Israelis, who, thanks to the fact that many of them now work a five-day week, have more leisure time than in the past.

Thus Kibbutz Shefayim, north of Tel Aviv, makes lots of money from its popular water park and Kibbutz Maayan Zvi, further up the street, does the same by providing amateur anglers with an opportunity to reel in fish from well-stocked ponds. Other settlements host events ranging from weddings to rock concerts, and almost all of them take in overnight guests, either at well-appointed hotels or at spartan bed-and-breakfast facilities.

Givat Brenner, however, is the first to open a play centre where kids can spend hours on end building houses from plastic blocks, bouncing around on inflated rubber cushions, driving play cars, doing cutoffs and drawings, making enormous soap bubbles, etc. Also available are tours of the kibbutz aboard a tractor-drawn wagon, giving the youngsters an opportunity to see the chickens and calves that many have never seen before.

The idea of a play centre, most of it located inside an airconditioned building, was brought to Givat Brenner by thirtysomething Oded Manor on his return from a two-year sojourn in Houston as a Zionist emissary.

There he saw how successful places like that could be, particularly during the hot Texas summers, and he reasoned that they would be popular in Israel as well. Moreover, as he pointed out, the old kibbutz cultural centre, replaced by a newer and bigger one, could be transformed, at minimal cost, into such a facility.

Allied with Oded is Orit Gal-Or, a veteran Givat Brenner teacher who enthusiastically backed the idea and now runs the play centre, named, rather poetically, House of My Dreams.

She admits that there was a great deal of initial resistance from members in the nearby residential sections of the kibbutz, who didn't fancy the thought of hundreds of noisy children whooping it up just outside their bedroom windows. "But now that the play centre is proving a financial success, they, no less than other members, are completely supportive," Orit declares.

In any case, the very success of the enterprise means that it will soon be moved to a larger site. For despite its substantial entrance fee — $7 per child — House of My Dreams is already turning away customers. An alternative site has already been selected and once financing is obtained, probably from an outside investor, a new, much larger facility will be built.

My grandson, already a fan, can hardly wait.

Soviet single mother finds new life in Israel through Jewish Agency

Bella Zalmonyak, widowed and the mother of a teenage daughter, arrived in Israel with a sturdy spirit but no plans. Her first task was the employment challenge, and she met it by wisely using the social services established for newcomers.

Zalmonyak, who is 42 and from St. Petersburg, can hardly be considered unskilled. In the former Soviet Union she spent years training to be an optical engineer. Prepared to forge ahead with her career, she was told that she could never be employed in her profession. She was informed that being Jewish made her a security risk. With diminished options, she worked as a mechanical engineer, a profession she loathed every day of her 20-year career.

Intuition told her that Israel would provide a new lease on life. Fortunately, her intuition was right and it coupled with her determination. During her initial absorption, while being assisted by the Jewish Agency, she was told about a course for single Soviet mothers. (During the past two years, approximately 10,000 single mothers have emigrated from the former Soviet Union. The program for single mothers, which is sponsored by the Joint Distribution Committee, was designed to give an emotional boost along with some heavy practical advice.)

During the program Zalmonyak found a mentor who helped her on the employment path. Zalmonyak recalls, "I met this lady who told me I could have an apprenticeship in her optometry store. She had no money to pay but offered to teach me everything she knew."

In short order, Zalmonyak became a whiz at most aspects of running the store. Increasingly, she was also becoming a magnet for Soviet shoppers. Soon, she was offered a salaried job with optometrists Sarah and Reuven Divish. Reuven Divish says, "Since Bella has come, our Soviet business has increased. The word is out that we have a Russian-speaking employee who will give them exactly what they want."

Zalmonyak is breathing a sigh of relief now that she has found her niche. She says, "I know that life was hard in Israel before I came. But all the help that I've received has made it a lot easier for me." In her enthusiasm, one word falls over another as she says, "We've gotten help on how to find a home, a job. We've been taught how to deal with the bureaucracy and what to do about rental contracts." (North American Jews support the programs Zalmonyak has utilized through the United Jewish Appeal/Federation Annual and Operation Exodus Campaigns.)

Assistance aside, Zalmonyak admits that her daughter is the greatest source of her motivation. She says, "Now, I need great strength and a strong will so that my daughter will have a bright future."

An end to the interview is signalled when Zalmonyak smiles warmly at a customer who has just entered the store. After trading a few pleasantries in Russian, Zalmonyak turns back and says, "Now that I have this job all my dreams have come true." With a catch in her resonant voice, she adds, "This is a wonderful little country and I love it so much. There is no other country like Israel.

(UJA Press Service)

לשנה טובה תכתבו

CJC Pacific region fights anti-Semitism

By MAURICE LUCOW

When Erwin Nest, executive director of the Canadian Jewish Congress Pacific region, returned to his office after his vacation in July, he found a newspaper column on his desk which needed prompt attention.

The column was from the Vancouver *Echo*, one of Vancouver's many "alternative" newspapers, by one Paul Nielsen, which criticized the probable precedent set by the Keegstra guilty verdict, and who wondered in print if this was the beginning of a restriction of freedom of speech, with "the thought police just around the corner."

Erwin Nest

Nielsen's ramblings were something new for CJC to cope with. Not that the *Echo* is such an important paper in Vancouver. But because there are so many alternative sheets in this city (they're serious competition for the two established dailies), Congress felt it would be wise to counteract Nielsen's views to discourage editors of other papers to target Jews for editorial attention.

A hurried consultation with Joint Community Relations Committee chairmen, Mark Weintraub and Dr. Michael Elterman, resulted in a letter of protest to *Echo's* editor, which was published. It stated, over Elterman's signature, that "if hard core racism is to be kept on society's margins, the law must always be in place to deal with the more extreme forms of racist expression."

The *Vancouver Sun* and the *Victoria Times-Colonist* picked up the story of the protest, noting also that Nielsen is helping former British Columbia premier Bill Vander Zalm write his biography.

Right-winger Trevor Lautens (a brother of the late Gary, who was a popular humor columnist in the *Toronto Star*) wrote in his op-ed *Vancouver Sun* column that Nielsen's type of column "is precisely the kind of sowing of doubt that the neo-Nazi Holocaust-deniers relish . . ."

The prompt action of the CJC in responding to Nielsen is typical of the day-in, day-out work of Nest and his associate Marilyn Berger, who with dedicated committees trace the actions of the anti-Semites and hatemongers who more and more are making their presence felt in B.C.

As the B.C. Jewish population grows — it's now estimated at close to 28,000 — and Vancouver takes its place as the third largest Jewish community in Canada, attacks on Jews and other ethnic groups keep growing.

As a small example of how extensive the CJC agenda is in community relations, just look at some of the items which were recently on the calendar: the Luitjens deportation hearings; resumption of the Canadian Liberty Net hearings by the Canadian Human Rights Commission; sentencing of the operators of Canadian Liberty Net for contempt of court by ignoring a Federal Court injunction (*CJN*, July 23).

And to all this an urgent plea from the Affiliation of Multicultural Societies and Service Agencies of B.C. (AMSSA) urging member agencies to lobby the federal government about a drastic cutback in funding, and you get an idea of the frantic pace of activities of the tiny Pacific region staff — the executive director, associate director and an administrative assistant.

Community relations is the principal activity of the region. The Jewish Federation of Greater Vancouver assesses internal Jewish needs and matters and, says Nest, "CJC represents the community on the outside, with the hope this will help the internal agenda continue to flourish."

CJC works closely with the ethnocultural community "because the moment one racial group in Canada is under attack, we're all under attack and must respond."

For example, a recent series in the *Sun* on the problems of women of the Muslim faith (there's a large population in Vancouver) brought a letter to the editor from Renee Switzer Bellas, the new chairman of the region, declaring that the series "stereotyped a religion and its many practitioners . . . Articles which lump together hundreds of millions of people from a myriad of economic, cultural and geographical backgrounds do not inform. Uninformed cultural generalizations rob us of an opportunity to truly understand what we as people share in common, and where we differ."

Congress reaches out to the multicultural community through the Committee for Racial Justice (CRJ) which it helped organize a couple of years ago, and which has become a powerful spokesman for minority groups. "This is the strength of the organization," says Nest, who points out that 18 affiliated organizations are listed on the CRJ letterhead, including the Canadian Arab Federation, the B.C. Organization to Fight Racism, the B.C. Federation of Labor, the Roman Catholic diocese, the Anglican church, the United Church, and others.

Through the CRJ, Congress is able to gather and exchange information on the status and problems of the multicultural community, and can act accordingly. Thus, when Canadian Liberty Net launched its telephone attack on Jews and other ethnics, CJC and the CRJ filed a complaint with the Canadian Human Rights Commission, which resulted in a Federal Court injunction against the operators and the resultant Human Rights hearings.

Marilyn Berger

As Dr. Bernardo Berdichewsky, a member of the CJC regional executive stresses: "Our motivation has always been to contribute to the end of prejudice and discrimination, and to the furthering of social and ethnic harmony among all Canadians. Our vision of Canada is of an open, democratic, pluralistic state in which multiculturalism transcends its current goal, of protection for ethnic and visible minority communities, to represent at once a society based on unity in diversity . . . Anti-Semitism is an expression of racism and when a racist atmosphere prevails, this will eventually be expressed in an anti-Semitic outburst. Therefore the

[Cont'd. on page 48]

Nathan & Freda Peck

Wish their relatives, friends & neighbors a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Moishe & Dora Pizel & Family

Zalman & Pola Pila
199 Clanton Park Road

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Rhoda & Max Ptasznik & Family

wish their relatives and friends a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Mr. & Mrs. Martin Pearl
Melvin & Rhonda, Jordan
Michael, Zane & Samantha
Jack, Sigal & Tommy

Wishing all our family and friends a happy and healthy New Year.

Rita & Martin Peters
24 Nomad Crescent
Don Mills, Ontario M3B 1S6

Isaac & Sylvia Peck
Ryan, Jared & Samantha

wish their relatives and friends a happy and healthy New Year.

Hanna & Phillip Price
Avri & Kobi Snitz
Downsview
Tzvi, Dvora, Neora & Alona Snitz
Israel

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Mr. & Mrs. Leib Pillersdorf & Family
173 Caribou Road

Wish their relatives, friends & neighbors a happy and healthy New Year.

Dorothy & Ben Pinkus
Wendy, Ernie, Bev,
Stacy, Michael & Shawna

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Sam & Dora Prince

wish their relatives and friends a happy and healthy New Year.

Max & Raia Pesses

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Harry Perlstein

Wish their relatives, friends & neighbors a happy and healthy New Year.

Manny & Fannie Pack
597 Old Orchard Grove

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Rose & Sam Pacht
Children & Grandchildren

Wish all their relatives, friends a peaceful, happy and healthy New Year.

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Moniek & Genia Prusznowski

Isaac, Minny, David, Barbara & Sammy, Alyssa Peters
Morris, Marsha, Michelle & Jennifer Goldstein

Wish all their relatives and friends a peaceful, happy and healthy New Year.

R...

Murray and Sylvia Rumack

Best wishes to our children, grandson, friends and relatives for a happy, healthy & peaceful New Year.

לשנה טובה תכתבו

Max & Sabina Rosenbloom
Joseph, Lee, Sheera,
Avi & Adina Minkowitz

Wish all their relatives and friends
a peaceful, happy and healthy New Year.

Lily & Mike Rosenberg
children & grandchildren

wish their relatives and friends
a happy and healthy New Year.

Sam & Eva Rotholc

Best wishes to our children,
grandchildren, friends and relatives
for a happy, healthy & peaceful New Year.

Ralph, Yona, Jesse, Danielle
Joanna, Kari Rabinowicz
& Mrs. Bella Rabinowicz

wish their relatives and friends
a happy and healthy New Year.

Genia & Henry Rakowski

Best wishes to our children,
grandchildren, friends and relatives
for a happy, healthy & peaceful New Year.

Best wishes for a year of
peace and serenity, health and happiness
to our relatives and friends
and the people of Israel.

Leslie & Clara
Reitman

Jackie & Mike Rotblott

Best wishes to our children,
grandchildren, friends and relatives
for a happy, healthy & peaceful New Year.

Hannah & John Rosen
Karen, Amy and Eric

wish their relatives and friends
a happy and healthy New Year.

Mr. & Mrs. P. Rechtsman
and Family

Wish their relatives, friends & neighbors
a happy and healthy New Year.

Sollie & Helen Rich

Best wishes to our children,
grandchild, friends and relatives
for a happy, healthy & peaceful New Year.

Nathan & Heddy Rydel

Best wishes to our children
grandchildren, friends and relatives
for a happy, healthy & peaceful New Year.

Pinchos & Luba Rywiec

Best wishes to our children,
grandchildren, friends and relatives
for a happy, healthy & peaceful holiday.

Jack & Hedda Rothman

wish their relatives and friends
a happy and healthy New Year.

David & Wendy Rechtsman
Mikael & Noah

wish their relatives and friends
a happy and healthy New Year.

Paul & Phyllis Rosengarten

Best wishes to our children,
grandchildren, friends and relatives
for a happy, healthy & peaceful New Year.

Max & Mania Rubinstein

Best wishes to our children,
grandchildren, friends and relatives
for a happy, healthy & peaceful New Year.

Willie & Bertha Rosengarten
& Family

672 Briar Hill Avenue.

Wish all their relatives and friends
a peaceful, happy and healthy New Year.

Mike & Sally Rosen
& Bubi Helen

31 Denmark Crescent

Wish all their relatives and friends
a peaceful, happy and healthy New Year.

Wishing all our family and friends
a happy and healthy New Year

Reuben & Bev Redlick
Harley, Fara & Sammy

Mr. & Mrs. Jack & Ray Ross
& Family

10 Majestic Court

Wish their relatives, friends & neighbors
a happy and healthy New Year.

Ethiopian students adjust to new schools

Avraham, 6, remembers being shown a large room full of odd objects. Since he still hadn't figured out what the pencil was for that he was holding in a shaking hand, there was little chance he'd understand the computer he was staring at.

Most teachers agree that the first days of school were mind-boggling for the many children who arrived in Israel from Ethiopia's rural provinces. "Absolutely surrealistic," says Arlette Foldes, educational advisor to Jerusalem's Dror Elementary School.

Last year's dramatic airlift brought 3,500 children of school age to Israel. Dror, an experimental religious state school, took 40 newcomers, all in first or second grade. Dror seemed like a good place for another challenge. The school was established with the mandate to serve as a bridge between the secular and religious communities. Succeeding in this endeavor, the staff was ready for something new. Brenda Bacon, the school principal, says, "Suddenly this wonderful opportunity for learning and growing stared us in the face."

Although the staff may have been ecstatic, it was evident that Dror's students could contain their enthusiasm. Dafna Ben-Yosef, a fifth grade teacher remembers, "The Ethiopian children were looked on as strange outsiders. Their behavior and mannerisms were so different that communication was stifled on the spot."

But it's difficult for teachers not to talk to their students. Dror started a program for fifth graders to become tutors of first and second grade Ethiopians. Initially, few of the real teachers were banking on an overwhelming success. Edna Moshe, a fifth grade teacher, says, "It was very difficult to explain to the Dror pupils where the Ethiopians were coming from. If we had let them enter a first grade class with their pre-conceived ideas of what an 'average' first grader should know, it would have been a disaster."

First, the 10-year-old "teachers" were well schooled in cultural differences. Then they put together their own teaching guidelines based on reasonable expectations. Armed with a plan, the Dror students began working with the Ethiopians once a week for an hour, teaching basic comprehension and motor skills.

The wall of alienation tumbled down with considerable speed. Avigael Reiner, 10, and a "teacher." explains, "At first we only saw our students to teach them. Then, during recess we started playing with them. Next, was lunch. And now we're together all the time."

Through the program, Michael Varshavsky has found sibling love. Puffing out his small chest, he says, "It's a big responsibility that we've taken on." In a lighter tone of voice, he adds, "It's great. It's so much fun, like having a little brother who's going to the same school."

Throughout the country similar programs have been devised to help integrate Ethiopian children. Many of these programs, as well as the general absorption of all Ethiopian and Soviet Jews, are supported by North American Jews through the United Jewish Appeal/Federation Annual and Operation Exodus Campaigns.

(UJA Press Service)

CJC has active agenda

[Cont'd. from page 47]

organized Jewish community must oppose expressions of racism, both for the injustice and bigotry it represents, and the potential fueling of anti-Semitism,."

Congress doesn't rely on its organized multicultural and faith connections. Erwin Nest and members of the committee keep in constant touch with a variety of ethnic groups. Nest is personally involved with several Chinese organizations and was instrumental in arranging a trip to Israel for a leading member of the Chinese community.

Nest also maintains excellent relations with the organized Japanese community, Italians, Serbs, Hispanics, Indo-Canadians, Sikhs, the United Native Nations, and others. When Congress makes contact with these various groups, "we don't just get together for a specific issue and then move on to another group. We're not a butterfly jumping from one place to another. We build solid, ongoing relations. For us, community relations is not just a superficial exercise in public relations. We want to make sure that the rights and freedoms of all the ethnocultural community are protected. In this way we protect not only Jews but help Canadian society as a whole by keeping it stable and prosperous."

To be effective in his work, Nest is also involved with media relations and with the community relations division of the Vancouver police department.

It's an all-consuming job and keeps Nest at meetings and social and cultural events almost continually, day and night.

Although CJC is strictly apolitical, the Pacific region does have a political agenda, covering federal, provincial and civic areas. "We are involved as good corporate citizens," said Nest. "We believe the members of the Jewish community must be informed as to the democratic process and voting responsibilities."

On the national political scene, the region relies to a great extent on the national office to carry the ball, although the Pacific region has strong relations with two senior members of the federal government: Speaker of the House of Commons John Fraser and Justice Minister Kim Campbell, both of who are Vancouver MPs.

On the main front, CJC organizes all-candidate public meetings to give mayoralty and aldermanic hopefuls a chance to air their views, particularly on issues of concern to minorities. This had never been done before until Congress adopted the idea for the past three civic elections, in co-operation with the Vancouver Multicultural Society.

At the provincial level, "there were very positive comments" during last year's B.C. election about the material gathered and distributed about the candidates which "enabled Jewish voters to form opinions and enabled them to exercise their rights with intelligence." CJC played a role in helping expose a candidate who had neo-Nazi connections, with the result that he resigned his candidacy before the elections.

One thing that bothers Nest and Congress board members is that few Jews run for public office (there's only one Jew in the B.C. Legislature) and efforts are being made to encourage more to run for office at all levels, "for the party of their choice," says Nest: "We should not be passive participants in the democratic process. Our interest in the life of the country and the community must be translated into actual candidacy."

Nest agrees that Congress in B.C. cannot yet speak with one voice, "not even in a whisper," as it does in other major Canadian centres. There are numerous agencies and organizations which pursue their own agendas and goals and their perception of working together is to consult only on specific issues, he said.

"I don't see signs yet of high level community solidarity," he said. "That's the nature of this community — and I don't know if it's good or bad."

But there is "tremendous enthusiasm and pride in the growth of the community. A cohesiveness is evolving . . . slowly. As Congress becomes more structured, with more active committees, we're attracting some of the best people in the community."

Meanwhile, CJC's image and position grows and solidifies vis a vis other ethnic groups and agencies, and that's a key role of the Pacific region.

לשנה טובה תכתבו

Bone marrow transplant helps reduce the effects of chemotherapy sessions

Breast cancer attacks one in every nine women in the industrial world, and kills a quarter of its victims within two years of diagnosis. Despite extensive research worldwide, there has been no change in these stark figures for many years.

However, there has been one exception this past year in Israel. Doctors working at the Hebrew University-Hadassah Medical Center in Jerusalem have treated five women with advanced metastic breast cancer who they believe are now free of the disease.

"Five years is usual to judge whether a cancer patient is cured," says Prof. Shimon Slavin, head of Hadassah's Bone Marrow Transplant Department. "So it's still too early to claim a cure. But based on our work with other cancers, we're certain as we can be that the disease can be eradicated."

Slavin's certainty is based on an aggressive treatment. "We've adopted the same approach to treating breast cancer that we successfully take in fighting leukemia, Hodgkin's disease, lymphoma, and certain other malignant solid tumors," he says. "Its basis is bone marrow transplantation."

Bone marrow transplantation has been around only since the late 1960s. The soft red tissue that fills the bone cavities is where all new cells are made. If a small amount of marrow is extracted from a patient before chemotherapy and cryopreserved in liquid nitrogen at -196 percent, it can be used to "rescue" the patient from the toxic effects of chemotherapy.

"To be sure of destroying all cancer cells, a far more massive chemotherapy than that conventionally given is needed — so massive it kills the healthy bone marrow cells along with the malignant, and with them of course the patient's marrow," says Slavin. "With bone marrow transplant, we can save the patient from the harmful effects of chemotherapy."

The patient is saved when his previously extracted bone marrow, now cleansed of its malignant cells, is returned to him following chemotherapy — a procedure which is, in effect, the transplanting of tiny cell-manufacturing factories to replace the healthy cells destroyed by chemotherapy.

The Israeli team began using bone marrow transplantation to treat cancer in the early 1980s. "As it was a new and sometimes hazardous treatment, we used it only against virulent and otherwise untreatable cancer of the blood and lymph nodes, in patients with an estimated survival of months or weeks," says Slavin.

Since that time, Slavin and his colleagues have improved the technique, making it a safer and easier treatment. "Our success rate in treating cancers is constantly increasing," he says. "Discoveries made in the laboratory in animal models are taken rapidly to the wards. The result is that we've made major progress in reducing the risk of the transplant procedure, thus helping to cure malignancies and prevent recurrence of the basic disease."

(Jerusalem Dateline)

U.S.-Israel research team treating heart disease by growing blood vessels

Researchers in Israel and the United States have grown new blood vessels to feed the heart, replacing coronary arteries clogged by fatty plaque.

They claim their work as a breakthrough, pointing out that it's the first-ever biological approach to treating ischemic heart disease, the condition in which the coronary arteries become blocked and inadequate blood supply causes heart tissue to die (a heart attack). Ischemic heart disease is responsible for more deaths than cancer and AIDS combined.

The American-Israeli research team who have developed the new treatment hope it will ultimately provide an alternative to the two mechanical approaches now used: open-heart surgery in which sections of healthy blood vessles are transplanted from the leg to the heart to provide an alternative route for blood flow; and balloon angioplasty, in which occluded arteries are forced open by a catheter with an inflatable tip. Both these methods have critical disadvantages. The former is high-risk and has a long recovery period. In the latter, up to half of all vessels treated become blocked again within three months.

To date, the researchers have been working on dogs. As the main coronary arteries of the dogs occluded, the animals received daily injections into the heart of a genetically-engineered growth factor composed of proteins naturally found in the body.

Within four weeks, there was a significant difference beween the treated dogs and the untreated animals that comprised the control group. In the former, capillaries around the blocked arteries had grown new branches, greatly improving blood flow to the heart. This is known both as *angiogenesis* and as *neovascularization*, and it is the first time it has ever been used in the heart.

Even after the researchers tied off the main coronary arteries, the dogs' hearts were able to function on the blood supplied by the new-grown capillaries.

This first stage of the work was performed at the National Institutes of Health (NIH) in Bethesda, Maryland. Dr. Ellis Ungar of NIH was senior investigator, working with Dr. Stephen Epstein, NIH's head of Cardiology, and Dr. Shmuel Banai of Bikur Holim General Hospital in Jerusalem. Banai's return to Israel in August 1991 split the team, with the two groups continuing the investigation separately.

There are perhaps five more years of research before this can be used in the treatment of man, says Banai. "All we know today is that when growth factor is injected in large quantities into the heart, tiny capillaries grow new branches and the flow of blood increases."

The stage on which Banai is now embarking with two colleagues from the Hebrew University-Hadassah Medical Center is whether the same result can be achieved by injecting the growth factor into a vein rather than into the heart; whether angiogenesis has any unwanted side effects in other tissues or organs; and whether the new blood vessels outlast the injecting of growth factor and for how long.

Despite the remaining question, Banai is excited about the answers so far. "If angiogenesis proves as successful as we expect, we'll have an effective treatment for the West's greatest natural killer."

(Jerusalem Dateline)

Myer & Miriam Rosenberg

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Jan Rolin

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Martin, Lena, David & Joshua Rauchwerger

wish their relatives and friends a happy and healthy New Year.

Jack & Mary Rapoport

147 Almore Ave.

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Ernie and Debra Raphael

Mr. & Mrs. Joe Rosenberg

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Patti & Sheldon Rotman Shaun, Lauren, Jodi & Robin

wish their relatives and friends a happy and healthy New Year.

Morris & Dena Rozen Eryn & Daniel

wish their relatives and friends a happy and healthy New Year.

S s . . .

Anne & Joe Steinberg Bella, Elliot & Jason Sinukoff Evy & Elliot Sugar Wendy, Stuart, Zachary & Cory Himmel

Wish their relatives, machatunim & friends a happy and healthy New Year

52 Green Acres Road

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

David Scheer and Sons & their Families

Jack, Lola, Rose-Mary Slyman Sid, Evelyn, Madison & Tyler Rochwerg

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Nathan, Helen & Barbara Shiff Marty & Mikki Shiff Jeffrey, Aviva & David Shiff

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Bella & Charles Springer

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Jack Szmeiser Leora & Steven Hazan David, Lisa & Tabetha Star

Wish their relatives, friends & neighbors a happy and healthy New Year.

Dorice & David Silverman & Family

wish their relatives and friends a happy and healthy New Year.

Ben & Helen Sonshine

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year.

The Steinman Family

6 Barclay Court

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Mrs. Pauline Sporn Rosen

Mrs. Nancy Silver

wishes her relatives and friends a sweet, happy and healthy New Year.

לשנה טובה תכתבו

Harold & Tracie Seidel
Hayley & Jamie
wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Frank Schwartz and Family
wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Ben Siwak
Best wishes to our children, grandchild, friends and relatives for a happy, healthy & peaceful New Year.

Mr. Max Sharp
2515 Bathurst St. *(Penthouse)*
Wishes all his relatives and friends a peaceful, happy and healthy New Year.

Anne & Morris Stein
3 Westover Hill Road
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Nachum & Lea Shore
23 Fanshawe Dr., Richmond Hill
Wish their relatives, friends & neighbors a happy and healthy New Year.

Pola Schonfeld
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year
Henry & Susyn
Lisa & Carl Smith

Wishing all our family and friends a happy and healthy New Year.
The Stern Family
54 Russfax Drive

Mr. & Mrs. Jack Stork and Family
wish their relatives and friends a happy and healthy New Year.

Mrs. Belle Shub & Family
471 Coldstream Avenue
Wish all their relatives, friends & neighbors a happy and healthy New Year.

Mr. & Mrs. Bernard Steinfeld
Rochelle & Gil
wish their relatives and friends a happy and healthy New Year.

Max & Dorothy Stern
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year
Eli & Paula Shvili
Jason, Jessica and Dylan

Morris & Yetta Sternberg and Family
90 Overbrook Pl.
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Larry & Pam Shapiro
Mark, Jodi & Robyn
Wish their relatives, friends & neighbors a happy and healthy New Year.

Annette & Michael Sacks
Jordan, Brooke & Eric
wish their relatives and friends a happy and healthy New Year.

Isaac and Mary Szames
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Harry & Hania Sporer
Michael, Marsha & Jonathan Lax
Wish their relatives and friends a peaceful, happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel
Dave Singer & Family

Ex-Newfoundlanders gather in Toronto

On Sunday, June 21, Father's Day, expatriate Newfoundlanders from across Canada and sundry cities in United States held a nostalgic ritual in Toronto that promises to become an annual event in memory of the founders of the Hebrew Congregation of Newfoundland.

Last summer, in July, some 100 Newfoundlanders across the breadth of Canada, from St. John's to Vancouver, a number born "on the rock," and a scattered few from cities in the United States, held what the three organizers in Toronto called a "Simple Bring Your Own Lunch Outing." No frills, no barbecue, invitation by word of mouth only, the underground word percolated to the surface.

The response was overwhelming; it mushroomed beyond expectation. Friends and community neighbors who had not seen each other for 20 or more years swapped stories about "the good ole days" in St. John's and reflected on the future of the tiny Jewish community whose survival today seems gravely in doubt.

The Jewish presence in Newfoundland, Great Britain's oldest colony in the North Atlantic before it joined Canada as its tenth province in 1948, and in St. John's for over 100 years may shortly fade away and disappear.

Like most small Jewish communities with less than a minyan members, the continual struggle to maintain some semblance of communal activity and identity other than ad-hoc worship in the synagogue becomes a spiritless and futile effort. Eventually, the remnant congregation makes the inevitable decision to place the "For Sale" sign in front of the synagogue, publicly announcing that it has lost its heroic battle against overwhelming financial forces. A traumatic experience, one I have witnessed in the sixties in Saskatchewan's Baron de Hirsch communities north of Regina to Saskatoon. As regional director of the Zionist Organization of Canada and as a member of the last minyan, I witnessed the lock being closed on the front door moments after the conclusion of the Maariv service. We went our separate ways without a word being spoken. The silence could not drown out the pain.

Small Jewish communities have a longevity of approximately two generations and often leave no lasting legacy. It is as if there existence were only a mirage. Often the funds from the sale of the synagogue property is dissipated arbitrarily by the remaining congregants without serious considerations of a thoughtful and meaningful expression of tribute to the general community. Perhaps, the dwindling of leadership is the reason. Perhaps the vision is lost in the painful attrition of the membership.

But this is not the case with the Hebrew Congregation of Newfoundland, whose founders created a legacy at the turn of the century. Barely more than a minyan of pioneer pedlars who scratched a living around Conception Bay pooled their hard-earned Newfoundland dollars to purchase a burial ground on desolate Blackmarsh Road in St, John's adjacent to the Salvation Army Cemetery for the island's Jewish community.

This official decision before considering a place of worship was in keeping with a biblical tradition. They were familiar with Abraham's insistence on purchasing a family burial ground, the Cave of Machpelah in Hebron, for the wife, Sarah, for 400 shekels of silver from the Hittite Ephron in front of the assemblage of the tribal clan of Heth.

The indomitable spirit of the founding fathers still is present in St. John's. Sidney Epstein, president of Beth El Synagogue, and son of one of the founders of the Hebrew Congregation of Newfoundland, is determined to maintain the synagogue and accept the responsibility of having the handful of Jewish children taught by a professional teacher despite a depressed economy and the severely dwindled membership. The financial difficulties are obvious to everyone and the inevitable may have to be confronted sometime, perhaps sooner than later.

But another legacy has been written. In the event the synagogue property is disposed of, the funds will be used in a traditionally Jewish manner, for education and for Israel. A gift to Memorial University in grateful appreciation to the Provincial government for its assistance to the Hebrew Congregation of Newfoundland and Beth El Synagogue's school program is understood. The funds for Israel, not yet earmarked, will be used with discretion in view of Israel's dire need to absorb Russian and other immigration into the mainstream of its economic and social life.

The Hebrew Congregation of Newfoundland and its Beth El Synagogue may be an historic role model for small Jewish communities facing the momentous decision to close shop and use the funds from the sale of its property in a similar fashion.

Last year in Toronto's Earl Bales Park, some 100 Newfoundlanders met to share "the good ole days" in St. John's and to reflect on the tiny Jewish community in the North Atlantic. The day was perfect; sunny blue skies and fluffy white clouds — ideal for picture taking. It was a good day for picture taking, a good day to capture the joy of meeting after some 20 or more years.

What made it unique? First, almost the entire Jewish community of St. John's has resettled in Toronto in a short span of time — grandparents, a few still alive, their children and grandchildren — a demographic statistic worth recording.

Second, two of the three individuals who organized the reunion were members of the two leading Jewish families in St. John's — the Levitzes and the Wilanskys — Ralph Levitz and Maurice Wilansky. Larry Nathanson joined them after sunup to grasp a patch of green in the park before city dwellers latched onto choice areas.

The trio managed well. The reunion was a high success.

Israel course helps cope with natural catastrophes

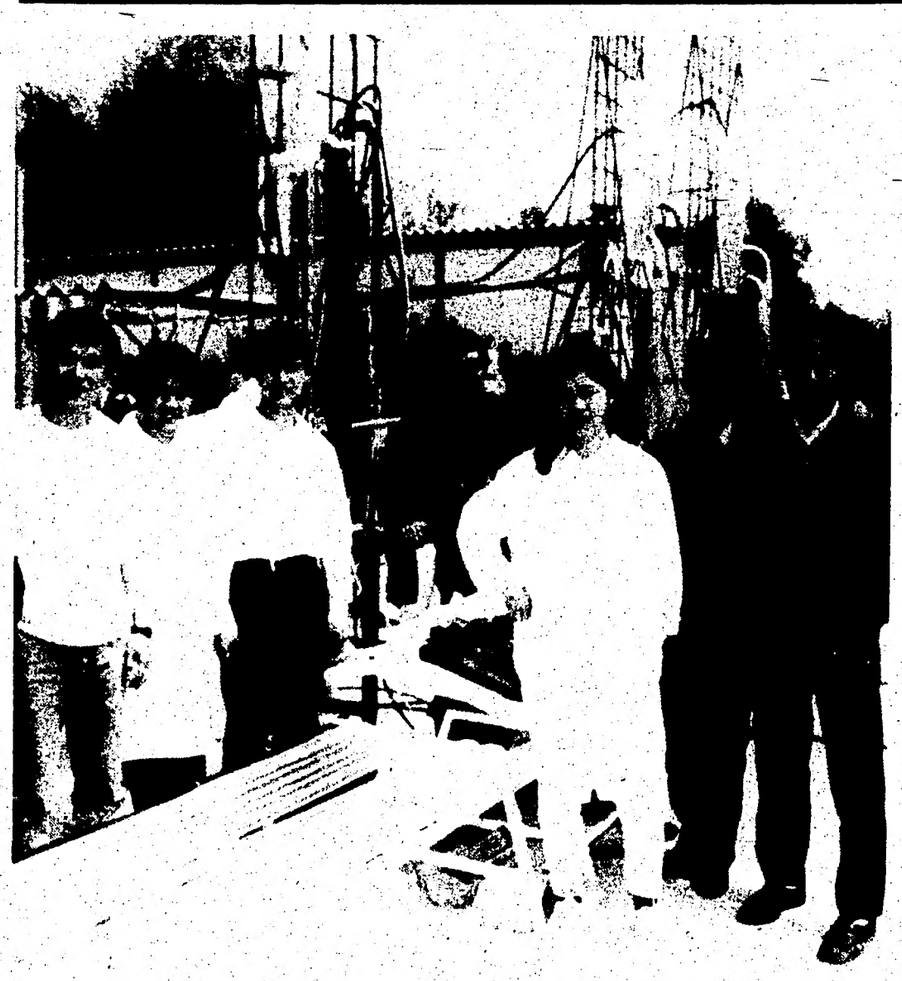
An interdisciplinary course on coping with natural catastrophe took place recently in Israel. Thirty participants from Colombia, most of them doctors and Red Cross workers, attended the course, which was organized by an Israeli company called Risk Control, together with the Department for International Cooperation of Israel's Ministry of Foreign Affairs.

This course was the brainchild of Risk Control's President Amir Moran. During a trip to Latin America he arrived in El Salvador a day after a massive earthquake had occurred in which thousands of people were buried alive. "At that moment I thought it was absolutely necessary to offer a course on the best way to act under such circumstances. Although in Israel we haven't had earthquakes or volcanic eruptions, I think that emergency situations are very similar everywhere, as are problems involving organization and co-ordination needed to face such disaster. I think that the situations with which Israelis live, such as wars and terrorist attacks, have prepared us to plan and organize systems that enable us to act efficiently in the face of disaster."

Several experts who had participated in teams sent to Armenia, Mexico, and the Philippines following the occurrence of natural disasters there, came to share their experiences with course participants. In addition to the interdisciplinary theoretical part of the course, it also included organization for handling emergencies of different types of catastrophes, principles of rescue, emergency medicine, and utilization of rescue equipment.

(Jerusalem Dateline)

לשנה טובה תכתבו



Chinese doctoral students in Israel.

Chinese students study at Ben Gurion institute

Four doctoral students from the Xin Jiang Institute for Desert Research in China arrived recently in Israel. They went straight to Ben-Gurion University's Jacob Blaustein Institute for Desert Research at Sde Boker in the heart of the Negev desert. Among those who welcomed them to the Institute were four Chinese students who have been at Sde Boker for close to a year.

The four "veterans" are working on doctoral projects under the supervision of BGU researchers in the Microalgal Biotechnology Laboratory. The Chinese have a lengthy tradition in the use of microalgae as components in human and animal nutrition, and several research institutes of the Chinese Academy are studying the biotechnology of algae cultivation.

Researchers from the Blaustein Institute Microalgal Laboratory were in close contact with Chinese colleagues before official ties were established between the two countries, and visited China as guests of the Chinese Academy of Sciences. The more recent arrivals from China — Zhang Hong, Gao Zhifang, Ma Baojun, and Wang Yongzeng — will be working at the Center for Desert Agrobiology.

Now that formal relations have been established between Israel and China, there are increasing numbers of applicants for advanced studies in Sde Boker, says Prof. Armos Richmond, Director of the Blaustein Institute. The Institute plans to submit joint projects for funding by various international bodies, and Chinese researchers have also proposed holding a joint Israeli-Chinese congress on algae biotechnology. The tiny Chinese colony in Israel's Negev desert seems likely to grow in the next few years.

(Jerusalem Dateline)

New procedure developed at Weizmann Institute to detect illness bacteria

A diagnostic test for highly contagious bacterial diseases that is far faster and more sensitive than standard biochemical tests has been developed at the Weizmann Institute. The new procedure can be used to detect bacteria that cause such maladies as typhoid fever, dysentery, and diarrhea, and to identify asymptomatic carriers of these organisms.

Whereas current diagnostic procedures utilize tests of blood and feces that usually take several days to carry out, the technique developed by Dr. Gad Frankel of the Weizmann Institute's Department of Membrane Research and Biophysics can produce results within seven hours. Furthermore, the new test can detect as many as ten bacteria per gram of liquid — which makes it nearly 100,000 times more sensitive than standard approaches.

Frankel's method employs the novel polymerase chain reaction (PCR) procedure, which makes possible the rapid and massive amplification of genetic material — in this case bacterial DNA extracted from the feces of people believed to be carrying disease-causing organisms.

The new test is especially useful for identifying patients who have recovered from typhoid fever but are still carriers. Around 3 percent of this group, while no longer exhibiting symptoms of the disease, continue to harbor small amounts of *Salmonella typhi*. Although standard tests often fail to detect the presence of these organisms in such small amounts, these infectious agents are still very likely to find their way into water and food, thus enabling the dsisease to spread. If asymptomatic carriers of *Salmonella typhi* could be identified, preventive steps might be taken to minimize the chances of their contaminating others.

Several hospitals in the United States and Mexico may soon begin to monitor these "former" typhoid victims by means of Weizmann technique.

(Jerusalem Dateline)

Laury, Evy & Billi Snow

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Leon & Bela Sniatowski

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Norman & Regina Silver

36 Renaissance Court

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Oscar & Florence Shainhouse

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Tom A. Silverman
Brad & Marcie

wish their relatives and friends a happy and healthy New Year.

Zanvel & Sylvia Stern
Derek and Corinne

37 Steele Valley Road

Wish their relatives, friends & neighbors a happy and healthy New Year.

Elliot & Rachelle Switzman
Carly, Jordana & Jesse

wish their relatives and friends a happy and healthy New Year.

Rosita & David Salomon
and their daughter Charlotte

Wish their relatives, friends & neighbors a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year

Mr. & Mrs. Sigmund Schmidt
3900 Yonge St., PH. #3

Best wishes for a year of peace & serenity, health & happiness to our relatives & friends & the people of Israel.

Bernard, Yona, Natalie
Mark and Laura Sperber

Sam & Minka Smith

35 Purdon Drive

Best wishes to our children, grandchildren, friends, relatives & neighbors for a happy, healthy & peaceful New Year.

Best Wishes for a Happy & Healthy New Year to all our relatives, clients & Friends

Mr. & Mrs. Milton Snow & family
Mr. & Mrs. Stephen Snow & family
Mr. & Mrs. Allan Schwartz & family

Ben & Ruth Shogilev

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

T s . . .

Alter & Helen Steinfeld

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year

The Sandlers
David, Rosie & Danielle

Wish their relatives, friends & neighbors a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our parents, relatives and friends and the people of Israel.

Ian, Tobe, Karen & Sheldon Tweyman

Malke Sociewicz
Jack & Rachel Winegust

16 Brookview Drive

Best wishes to our children, grandchildren, great grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Joseph Tenenbaum
Sidney, Judy, Gary, Louise, Tamara, Ari-Lev & Eliahu Tenenbaum

Wish their relatives, friends & neighbors a happy and healthy New Year.

לשנה טובה תכתבו

Norm & Sandra Turk and Family

wish their relatives and friends a happy and healthy New Year.

Dina & Willie Tenenbaum

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Abram & Genia Tushinski

Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Victor & Nancy Tucker

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. G. Thaler and Family

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Philip & Alina Turk
Sally & David Laren
Amanda & Dustin
Helen & David Litman
Larry & Cindy

Wish all their relatives and friends a peaceful, happy and healthy New Year.

V s . . .

David & Sara Visenberg and Family

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

W s . . .

Mrs. Rosie Wittman

wishing my relatives and friends a happy and healthy New Year.

Leonard & Gloria Wiseberg & Family

wish their relatives and friends a happy and healthy New Year.

Sam & Roz Wasser and Family

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Max & Sally Walerstein & Family

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Sonia Waisberg

Best wishes to my children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Jack Wilder & son Allen

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Helen, Harry & Jason Warga

wish their friends and relatives a happy and healthy New Year.

Laurie & Larry Wise and Family

wish their relatives and friends a happy and healthy New Year.

Sarah & Abe Wertman

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful holiday.

Joe & Hanna Weisfeld Morry, Ely & Eitan

wish their relatives and friends a happy and healthy New Year.

Blanche & Sidney Wolbrom

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Sylvia & Henry Waks

Wish all their relatives and friends a peaceful, happy and healthy New Year.

School dropouts learn creative skills, including window-dressing, at the ORT Holon School in Tel Aviv.

ORT helps to retrain engineers into teachers

In response to the influx of Russian Jews, ORT has developed a new program in its Netanya school to retrain emigré engineers as high school teachers, reports Bernard Gross, president of Canadian ORT. "We found that many of the engineers were about 20 years behind the times in their field and couldn't find work in their profession in Israel." Ort is retraining 45 of them, many in their 30s and 40s.

ORT is playing a "leadership role in training young men and women for sophisticated industries and advanced computerization," Gross said, after a meeting of World ORT Union leadership in Israel.

It must be recognized, he added, that some students "do not cope successfully with academic studies." ORT's answer, he said, is the Holon School located in one of the poorest parts of Tel Aviv.

In that school, 220 young men and women, some of them "barely literate" are taught useful trades. They emerge as auto mechanics and window dressers; metal workers and craftsmen. Aged 14-17, they finish their ORT vocational training, with a skill, at a time when they enter the Israel Defence Forces.

Gross also announced the opening of Israel's 109th ORT school — a facility at Har Carmiel, near Haifa, exclusively for Druse and Christian students. Enrolment has reached 800 and when the school is completed, it will provide vocational and technological training to 1,600 students.

More than 70,000 students study in Israel's network of ORT schools and more than 220,000 in the organization's worldwide system.

Nurses receive course in latest medical advances

Yasmin Shaikh enjoys the drama of surgery. A seasoned operating-theatre nurse, the favorite part of her job is to assist surgeons in life-saving operations.

"The movies make it all seem so glamorous," laughed Shaikh modestly, "but most of the work is routine. Of course there is much more to the job than the operation itself. If a nurse performs well then the operation should proceed smoothly rather than dramatically, and the surgeon can concentrate on the operation at hand. There is no better job satisfaction than that."

Yasmin Shaikh, a staff nurse at the King Edward Memorial Hospital in Bombay, India, was one of 24 nurses from 19 countries who recently participated in an International Course for Operating Room Nurses. The eight-week course, held in Israel at the Dina School of Nursing on the Beilinson Campus in Petach Tikvah near Tel Aviv, was organized by the Division for International Co-operation of the Ministry of foreign affairs and the Kupal Holim Health Insurance Institution.

According to course director Malkah Nomberg, "The focus was on state-of-the-art equipment, instrumentation, and methodology." The course included a comprehensive survey of techniques in general surgery and all the specialties with lectures from some of Israel's finest surgeons. The nurses heard about the latest advances, such as the use of lasers in plastic surgery and laparoscopic procedures that reduce the post-operative stay in hospital significantly.

Shaikh's colleague from Bombay, Prabhavathi Kulkarni, a staff nurse at the Jaslok Hospital, was impressed by the innovative equipment used in Israel. "When we get home we will have much food for thought," she said. "Of course, our hospital has a limited budget for innovative equipment, but we will have plenty of ideas to suggest."

Shaikh, with eight years of nursing experience, had never traveled outside India before. "It was a complete surprise and honor," she recalls, "when matron called me into her office and told me that my name had been put forward for this course in Israel."

A Moslem, Shaikh confessed that she knew very little about Israel other than the fact that the country was the birthplace of Judaism and Christianity. She very much enjoyed the tours around the country, especially to Jerusalem.

For both Shaikh and Kulharni, the highlight of their stay in Israel was the news that Israel and India had established full diplomatic relations. "This made us feel wonderful," Shaikh recounts. "Our two countries have so much to offer each other."

All of the course participants, 21 women and 3 men, were asked to write a report on inter-operational procedures. "This included a detailed narrative of the entire pre- and post-procedure," explained Nomberg. "It was a sign of how enthuiastic these nurses were that most had completed their project within the first month of the course."

Participants came from Latin America, Africa, Asia, and Eastern Europe, and Nomberg observed that an important part of the course was the exchange of ideas as professionals from all corners of the globe met up. **(Jerusalem Dateline)**

לשנה טובה תכתבו

Employment projects aimed to help olim

With Russian olim reportedly delaying their departure to Israel due to a lack of employment in Israel, local authorities have been searching for new ways to create appropriate and challenging jobs for this well-educated and highly skilled populaton.

The World Zionist Organization's Zionist Council in Israel, for one, is creating thousands of jobs in over 50 science and technology complexes (mini-cities) located in metropolitan and rural areas across the country, in its "Tishlovet" project. The Jewish Agency's Rural Settlement Department, meanwhile, is working to expand existing factories in more than 50 kibbutzim, moshavim, and community settlements in order to provide both Russian and Ethiopian immigrants with rewarding positions.

"Our problem is that we need to find work for olim with all levels of skills in many professions," says Arye Hess, executive director of the Zionist Council in Israel. "We are used to thinking small, but for this project we need to think big."

Four Tishlovet projects are presently being implemented, but Music City is clearly Hess' favorite. "Our music park, like an Israeli Epcot Center, will employ 3,000 music professionals, both Israeli and Russian, and include a visitors' centre, music museum, factory for musical instruments, repair shop, music research institute, music conservatory, and shopping centre for a wide range of music-related items, such as records, cassettes, books, musical instruments and equipment," Hess enthusiastically explains. Musical performances, festivals, books, and conferences will be featured regularly at the centre's 960-seat auditorium, scheduled for completion in April 1993.

Another Tishlovet project already taking shape is the Beit Levenstein Centre for Rehabilitative Medicine in Ra'anana, which will offer employment to Russian olim trained in a variety of medical related professions. A diagnostic centre for the handicapped is under construction, including a medical centre for physical rehabilitation, a research and development institute with a division to produce equipment, a training centre for medical rehabilitation staff, an information centre, a motel for patients' families, and a shopping centre for medical and adaptive equipment.

A solar city in the Negev and kibbutz-based care centres for Soviet senior citizens are also being established, while a manufacturing centre for automobile parts in Upper Nazareth, an Ethiopian arts and crafts centre and a video and movie centre in Arad are in the Tishlovet pipeline.

With such an abundance of innovative thought, what is Tishlovet missing? "We are not just looking for donations," Hess emphasizes. "We're looking for partnerships with international investors interested in potentially profitable projects in Israel. And, of course, suggestions for additional creative projects."

The Jewish Agency's Rural Settlement Department is equally proud of its efforts to create jobs. Says fiscal manager Yossi Fegev, "We are providing jobs for olim in outlying areas where few employment options exist." After surveying a wide range of factories in rural settlements, the Settlement Department offered factories with potential for expansion a five year, low interest loan of approximately $62,500, made on the condition that the factory commit itself to creating jobs for olim. To date, 51 settlements have joined the program and are employing 330 olim.

Kibbutz Hamadia in the Beit Shean Valley, for example, has expanded its 50-worker fibreglass factory to accommodate six immigrant employees, and its door manufacturing plant to make room for seven. Some of the workers live with their families on the kibbutz; others commute from nearby Beit Shean or Tel Teomim.

"We are happy with the olim," reports kibbutz absorption co-ordinator Lilach Lev Ari. "We try to integrate them into the kibbutz by giving each family an 'adopted family.' We've gotten used to each other, and there is a lot of good will between us. The outside workers are also a success story. They make a great contribution in the factories."

"We're not doing the olim any favors," adds Muli Freidman, co-ordinator of the Absorption Committee at Kibbutz Nachshon, halfway between Jerusalem and Tel Aviv. "Of course it helps them — but it's also very good for us!" Members of the six families which his kibbutz has absorbed work in engineering and computer operations in the kibbutz plastic factory.

Kibbutz Ein Harod in the Jezreel Valley has five immigrant families committed to settling there permanently. Eleven olim work in Palbam, the kibbutz factory which manufactures industrial kitchen equipment for hotels, army bases and restaurants. "So far the work has involved heavy work, such as welding and machine operating but we do have one woman and are keen to create more jobs suited to women," says New Zealand born Benny Kay, a member of the kibbutz's Absorption Committee.

One of the most successful programs for Ethiopian immigrants is at Moshav Ravaya, in the Beit Shean Valley, populated by veteran Moroccan immigrants and 420 olim from Operation Solomon. Ten percent of the immigrants are employed in agricultural or factory work, while others commute to work on neighboring kibbutzim or moshavim.

According to Yael Agmon, director of the Makash factory at Kibbutz Kerem Shalom in the Negev, the employment of olim in rural areas has been a boon for the factories. "The olim have good theoretical knowledge but lack technical skills. However in a very short time they become an asset. The production of our innovative computer keyboards is now managed by an immigrant who arrived six months ago. That's progress!"

CUOMO'S FIRST VISIT

New York Governor Mario Cuomo and his wife lay a wreath at the Yad Vashem Holocaust memorial in Jerusalem. [I.P.P.A. photo]

Lynda & Charles Weinberg
Jodi & Lisa
wish their relatives and friends a happy and healthy New Year.

Norman & Sonia Wagner and Family
344 Hillhurst Blvd.
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Ted, Perlan, Mark, Aaron & Randy Waxman
83 Stonedene Blvd.
Wish their relatives, friends & neighbors a happy and healthy New Year.

Ben & Isabel Waisberg
33 Granite Street, Downsview
wish their children, grandchildren, relatives, friends & neighbors a happy & healthy New Year.

Fred & Rina Winegust
Tamara, Adira & Yardana
wish their relatives and friends a happy and healthy New Year.

Dr. & Mrs. Joseph Weinstock
David, Moss, Mark & Daniel
Wish their relatives, friends & neighbors a happy and healthy New Year.

Miriam & Leslie Wise & Family
38 Nevada Avenue
Wish their relatives, friends & neighbors a happy and healthy New Year.

Ted, Annette and Madison Wine
wish their relatives and friends a happy and healthy New Year.

Harry & Ida Weisleder
Mark & Jodi
Louis & Marsha
Anne & Sam Himelfarb
Adam & Eric
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and muchatonim friends, and the people of Israel.
Harry & Rose Wolfe
43 Kennard Avenue

Jack & Anne Weinbaum & Family
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Lou & Helen Wronzberg
Rick, Debbie, Alexis & Danielle
Larry, Darlene, Lynsey & Tarah
Randy, Debbie, Jordan, Ashley & Dustin
Donna, Jonah, Nechama & Chaim
and Sarah Gelman
Wish all their relatives and friends a peaceful, happy and healthy New Year.

Mr. Ralph Waldman
Hauza Haifa Israel
(Formerly of London Ontario)
Wishes the London community and all his family and friends a happy and healthy New Year.

Sara & Menachem Wallach
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Y's...

Perla & Sam Yakubowicz
wish our children, family & friends a happy & healthy New Year
Shalom Israel

Hy & Ruth Young
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
The Yermus Family

לשנה טובה תכתבו

Al & Margit Yuffa
Michael & Faith Yuffa
Sandra & Harry Kaufman
Toby Gornstein
Wish their relatives, friends & neighbors a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year
Abe & Margot Zukerman

Meyer & Sylvia Zeifman
436 Glencairn Ave., Toronto, Ont., Canada
35 Pele Yoetz, Yemin Moshe, Jerusalem, Israel
Wish all their relatives and friends a peaceful, and healthy New Year.

Z s . . .

Wishing all our family and friends a happy and healthy New Year.
Mr. & Mrs. Nathan Zajdner

Aron & Tova Zaidman
wish their relatives and friends a happy and healthy New Year.

Helen & Seymour Zweig
Grace, Gary & Tali Zweig
of **Reingewirtz**
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and
Sales Agents & Staff
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Prosthodontists
their associates
DR. DANIEL ISAKOW
Prosthodontist
&
DR. NELLY J. HIMELL
General Dentist
& Staff
would like to wish
all their patients
HEALTH & HAPPINESS
FOR THE NEW YEAR
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לשנה טובה תכתבו

LISA FRANSCHMAN
FINANCIAL ADVISOR
Best wishes to my business associates, relatives & friends for a Happy, Healthy and Prosperous New Year
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High-tech firms setting up shop in Israel's capital

When people talk about religion, often the first city which comes to mind is Jerusalem. But when people talk about high-tech, few could even think to mention Israel's capital.

Over the last few years, however, a largely unnoticed transformation has taken place in the Holy City, as hundreds of small high-tech start-ups have chosen to make their home here. The process has been encouraged by governmental bodies such as the Jerusalem Municipality and the Jerusalem Development Authority (JDA), by the city's various educational institutions, and by a corps of entrepreneurs who can't imagine living any place else.

The municipality is especially eager to see Jerusalem develop into a centre for high technology, because city planners see this as the best way of providing jobs for the region's inhabitants. Heavy industry would destroy the city's beauty and unique character, and the public sector — which currently employs some 50 percent of the city's working population — is already bloated to capacity.

Deputy mayor Amos Mar-Haim believes that this is not an impossible dream. Jerusalem has four characteristics that make it uniquely suited for high-tech, he says: a plentiful supply of suitable manpower, a high-level scientific community, development area A status, and a high quality of life.

The city's institute of higher education — the Hebrew University, the Hebrew University-Hadassah Medical School and the Jerusalem College of Technology — are responsible for the first two. These institutions, which include hundreds of scientists, provide "a treasury of industrial ideas, as well as backing along the whole way," Har-Haim notes. Each has its own commercial company to serve as liaison for joint projects with industry.

These institutes also provide hundreds of graduates each year who want to work in science and technology. According to the JDA, the average Jerusalemite has more schooling than the average resident of any other place in Israel, and the city's high schools have almost twice the national average of pupils studying electronics, data processing and computer science.

Jerusalem is also the only city in the centre of the country with development area A status. This status — received only two years ago — means that new enterprises or plant expansions are eligible for a number of tax breaks, plus a generous government aid package with a choice of three formats: a grant of up to 38 percent of the total investment, a 10-year tax exemption plus a government-guaranteed loan of 67 percent of the investment, or a 25 percent grant plus a 42 percent guaranteed loan.

Finally, there is the quality of life — the answer which, according to Mar-Haim, the American company Intel gave when asked why it had chosen to set up a plant in the capital. "It's very difficult to quantify," he said — but Jerusalem's level of schooling and cultural activities is unavailable in any other area A city. "Thousands of workers drive in to Lod, Tel Aviv, Rehovot every day," he pointed out, "because they are not willing to give up living in Jerusalem."

In addition to these existing advantages, the municipality is taking a number of steps to encourage high-tech companies to establish themselves in the capital.

The first, Mar-Haim said, was the decision earlier this month to grant a significant reduction in municipal rates (arnona) to new industrial plants and expansions. Such enterprises will pay no tax in the first year, and enjoy a 75 percent reduction in the second year, a 50 percent reduction in the third year and a 25 percent reduction in the fourth, before starting or resuming full payment in the fifth year. Though this is a financial incentive, Mar-Haim believes the decision was even more important for serving as "an announcement that we are interested in the entrance and expansion of high-tech industries."

The city is also trying to expand the number of industrial parks in "suitable locations" — meaning either near a research institution or close to the main road to Tel Aviv. Projects in progress include expanding the Har Hotzvim industrial park by 600 acres — now in the "advanced planning stages;" a 2,000-3,000 square metre building to house start-up companies on the Hebrew University's Givat Ram campus — also in the planning stages — with the possibility of later adding more such buildings to bring the total space to 10,000 square metres; and the Manhat Technology Park in the southwest of the city.

Manhat is the city's flagship project. The 69,000 square metres complex — which will be only a few minutes' ride from the Tel Aviv highway once Road 4 is completed — will rent space to high-tech companies and provide them with services, including a computer centre mail and messenger service, conference and lecture halls and restaurants and cafeterias. Planning for the project has been completed, and the city is now searching for an investor to participate in building and running it.

The final prong of the city's effort to encourage high-tech is the industrial incubator project for immigrant scientists. Mar-Haim noted that in the last two years, over 15,000 Soviet scientists and technicians have moved to Jerusalem — and "at least 1,000 of them are tops in their fields." The city has therefore set aside space in Har Hotzvim for immigrant entrepreneurs to set up shop, guided by businessmen from the park's established high-tech companies.

Funding is available from the Ministry of Industry and Trade's Office of the Chief Scientist (OCS), and additional soft loans can be obtained from the Small Business Center, a joint project of the municipality, the JDA and the Jewish community of New York.

According to Mar-Haim, some 10 incubators have been set up in the last six months, most consisting of one or two people, and the city plans to increase the number to 15. If the projects are successful, the hope is that private investors can be found to expand them into full-fledged companies.

Have the city's efforts been paying off?

Mar-Haim believes that they have. In the last year, he noted, 12 major companies have either built or expanded factories here. Digital Equipment Corporation, for instance — an American company — laid the cornerstone of a new building, and Petah Tikva-based ECT Telecom — a leading Israeli company whose shares are traded over-the-counter in New York — opened a subsidiary in Jerusalem about a year ago.

In addition, numerous small start-ups have sprung up here — though since most don't make their way to the municipality's offices, Mar-Haim could not estimate their number. Since marketing assistance is the pressing need for most start-ups — "a company with $500,000 in sales can't handle the marketing expenses," he says — he believes that start-ups are an area where "leadership needs to come from the [national] government."

The eternal question, concludes Mar-Haim, is "how do we turn these seeds into the next Scitex?" But while a suitable environment and financial assistance can help, they cannot guarantee success. Ultimately, each company must make that leap on its own.

לשנה טובה תכתבו

AH, BLISS!

Relaxing in the sun on Israel's coast.

Computer network becoming a reality

Are you looking for a logical explanation as to why the U.S. should give Israel loan guarantees? Do you want to compare health care for Arabs to that in neighboring Arab countries? Do you know where to find a kosher restaurant in Paris or the singles scene in Chicago? Searching for books on medieval Jewish history? Ever wonder about the origin of the expression "beryl chmeryl"?

All you need is a computer terminal, a communications modem, and some software and everything you ever wanted to know about things Jewish but didn't know who to ask will be at your fingertips. Can you imagine the effect of posting a message on an electronic bulletin board seen by people all over the world? That's the dream of Dov Winer of Kibbutz Bror Chayil who has been a prime mover in establishing a Global Jewish Information Network linking up Jewish communities in Anchorage, Ann Arbor, Athens, Arad — or anywhere else.

When can you log on to the Global Jewish Network? If you live in London, New York, or Israel you may be able to connect with the pilot project that should be working by the fall of 1992. Within a year, the network will be available to all.

"Modern computer technology cancels out the factors of time and distance. The Network will reach even scattered, dispersed Jewish groups," says Winer, an educator born in Brazil. Well aware of the need of Diaspora Jews to keep in touch and informed on Israel and Jewish matters, Winer says information sharing will not only serve the needs of the worldwide Jewish community, but will also strengthen inter-community and Israel-Diaspora relations, Jewish education and identity.

The idea of a Global Jewish Information Network has been bounced around for a few years. But it did not get off the ground until the Israel Ministry of Communications allocated a Knesset-approved budget for the project. Says Zvi Ilani, head of the Ministry's Information Technology Division: "It is very significant that the project is a public, not a private effort," providing open access and low cost use. What will it cost? A subscription fee will range from $25 to $100 a month, plus the cost of a local phone call. There will be additional charges for commercial applications such as "The Jerusalem Post" data base.

Ilani, an expert in computer communications, spent 20 years on Bar Ilan University's Responsa Project — a computerized compendium of halachic questions and answers by authorities in Jewish law.

Under the direction of Professor Daniel Elazar, president of the Jerusalem Center for Public Affairs and chairman of the steering committee representing major Jewish organizations, over 3,000 questionnaires were sent out to identify potential users and clarify their needs. According to the survey responses, these include: educational resources, library catalogs on Jewish subjects, information on anti-Semitism and the Holocaust, and a Jewish history data base. Other requests were for news, information on Israel, halacha, and Jewish services.

The new network will funnel all existing services, data bases and facilities through one pipeline, or provide a gateway to data bases. Simple commands will access all information and little computer knowhow and no complicated log-ons will be necessary.

The Council of Jewish Federations of North America will be the main impetus in the U.S. and Canada and the network will be connected to the vast global Internet system that uses low-cost technology. "We want to provide one address for Jewish information," says Winer. Winer's company, Makash, is tracking down existing data bases and electronic archives, as well as various electronic services — directories, mailing lists, conferences, bulletin boards, electronic newspapers and Jewish educational services.

In Israel alone, there are at least 30 data bases. Many have been open only for academic or other limited use. A sample selection suggests the wealth of information and existing electronic services that will be within easy reach in the Global Jewish Network: Wiesenthal Center information on Jews in Europe, World War II, etc., the Stephen Spielberg Jewish Film Archive, R & D news, Dun & Bradstreet descriptions of Israeli firms, tourism in Israel, the Jewish Art Index, the World Register of University Studies in Jewish Civilization, Jewish institutions in all continents (8,000 records), the Zalman Shazar Center Historical Chronology (30,000 events), the Talmud, Israel's Diplomatic History Documents. The Diaspora Museum's data base includes a Jewish music and video archive catalog, community stories, and a repository of genealogy trees.

Bulletin boards and "conference" discussion options provide connections with Conservative, Liberal, and Progressive Judaism, Israeline News, Hillel membership lists (includes singles), Baalei T'shuva (newly religious) and Mendele (a serious source for Yiddish literature and linguistics). Also available are Hebrew University files including an electronic forum on Jewish and Middle Eastern studies.

Forging ahead, the Information Technology Division is encouraging the development of new courses for an Open University on Jewish subjects. Similarly, it will promote the establishment of data bases of educational resources, software directories, libraries and simulation games. Telecommuting and teleshopping — for books, videocassettes, CD's — are also priorities.

— (WZPS)

וּבְצֵאתִי לִקְרָאתְךָ לִקְרָאתִי מְצָאתִיךְ

When I go forth to find You, I find You Seeking me.

YEHUDA HALEVI

Will you say a prayer for me?

I'm not religious.
I don't know the prayers.
I'd feel hypocritical.
I can't get into ritual.
I'm not sure what I believe,
so how can I pray?

Would you say,
"Since I'm not Einstein, I won't think."
or
"Since I'm not Michael Jordan, I won't move"?
You are who you are, and whatever prayer may mean to you, it's real and important to you and it's probably the most honest thing you do.

In this rollercoaster life, people pray to connect with what is timeless. Awash in trivia, people pray to remind themselves that they are part of something important.

We Jews, for example, have a blessing for everything — for sighting a rainbow or the ocean, for our food, for beginnings and endings, even for lightning. Saying the blessings is a reminder:
Wait, look at this. Someone gave us this world.
Stop a minute in wonder.

Those blessings were written by people who did stop in wonder. And if you look for it, you may find that there is a voice for you among them. You may also find that somewhere in the prayer book are your fears and your dreams — and a way to express them.

Yes, there are risks in prayer. You can feel foolish, or hypocritical, or — worse — empty. This is a conversation in which there is no certainty of response.

But at the very least you put yourself in touch with who you are and what you could be. You are asking the oldest, best questions in the world:
Are You there? Do You care about me?
What do You expect of me?

The answers may be in the asking.

Start small. Bless one moment for what it brings you.
Say one ancient prayer, link yourself with continuity
and eternity. Fill one silence with your end of the conversation.
No one can do this for you; it belongs to you.

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A grounded German Messerchmitt 109 (foreground), the mainstay of Hitler's Luftwaffe, and a British Spitfire, on show at the Israel Air Force Museum at Hatzerim. [WZPS photo]

IAF museum boasts top aircraft collection

The new Israel Air Force (IAF) Museum, situated at the Hatzerim Air Force Base in southern Israel, boasts one of the largest and most varied collections of aircraft in the world, reflecting the growth of what is now one of the world's most respected air forces.

More than 100 aircraft are on display, from the motley collection of obsolete propellor-driven machines which defended the newborn state in the 1948 War of Independence, to the sleek and deadly F-15 and F-16 interceptors of the present day. It was these American-made jets which destroyed the Syrian anti-aircraft missile batteries at the start of the 1982 war in Lebanon, and shot down more than 80 Syrian warplanes, with no Israeli losses.

In the museum's War of Independence section, visitors may be surprised to find the German Messerchmitt 109, the mainstay of Hitler's Luftwaffe, alongside the British Spitfire. Both were bought in 1948 from Czechoslovakia, which for a brief period was friendly to the new Jewish state.

Before the Haganah Air Service (precursor of the IAF), acquired fighter planes, it had to make do with light civilian aircraft. They dropped supplies to beleaguered settlements and flew in and out of besieged Jerusalem, transporting information, officers, political leaders, and small quantities of arms and medical supplies. They also flew reconnaissance missions, attacked Arab irregular forces on the ground, and provided air cover for supply convoys as they braved Arab ambushes on their way to Jerusalem or Gush Etzion. Consequently, the Austers, Pipers, Steermans and other slow and vulnerable little planes have an honored place in the museum.

For the American visitor, the museum's Mustang fighter is a memento of the Second World War, while Israelis are reminded of the 1956 Sinai campaign. At the outset of the campaign, four Mustangs were sent into Sinai to cut Egyptian army telephone wires via a weight attached to a wire which each plane was towing. But these make-shift devices fell off during the flight and the pilots were forced to use their wing-tips and propellors to cut the telephone wires. One of the pilots was known thereafter as "Harry the Cutter."

The British jets on display — the Gloster Meteor, the Hawker Hunter and the Vickers Vampire and Venom — mark the IAF's belated transfer from piston engines to jets. However, it was with the French jets — the Ouragan, the Vautour, the Mystère, the Supermystère and above all the supersonic Mirage-3C — that the IAF established its international reputation. On June 6, 1967, at the start of the Six Day War, the IAF, using a variety of these French jets, wiped out almost the entire Egyptian, Syrian and Jordanian air forces in a pre-emptive strike. Over 300 aircraft were destroyed in a matter of hours, mostly on the ground.

The museum has a complete range of IAF helicopters, from the early French Allouette to the heavy American Sikorski CH-53, and the deadly US-manufactured Cobra and Apache attack helicopters. It was with the help of a Sikorski CH-53 that Israel commandos stole a brand new Soviet mobile radar station from the Egyptians in December 1969, during the War of Attrition. The last word in Soviet battlefield radar, it was carried lock stock and barrel across the Gulf of Suez, slung below the big chopper.

The museum's Boeing-707 passenger plane was the airborne command post in the 1976 Entebbe operation, when Israeli commandos rescued Jewish and Israeli hostages held by Palestinian and German terrorists in Uganda. The Boeing is now used for hourly showings of video documentaries on the history of the IAF.

Visitors might be surprised to find three enemy aircraft at the museum. Two of them are Soviet-made fighter-jets — an Iraqi-owned Mig-17 and a Syrian Mig-21 — both flown to Israel by deserters. The third is a motorized hang-glider used by a Palestinian terrorist in 1990 to fly from Lebanon into Israel on a suicide mission.

The museum is the brainchild of Brigadier-General Yaacov Terner, former commander of Hatzerim Air Base and currently Inspector-General of the Israeli police force. He says, "I found a few battered and neglected old aircraft strewn around the base and discovered that others were scattered at other air bases throughout the country. I then presuaded former commanders of the IAF and other senior reserve officers to establish a non-profit society, The Friends of the IAF Museum, to raise funds for a museum worthy of the IAF."

Terner then set about collecting old planes in Israel and abroad 'in the hope of obtaining at least one of every model that had ever been in service with the IAF," he said. Some were donated by the owners, but few old aircraft had been preserved.

Some of the museum's exhibits, notably the famous black Spitfire, are actually airworthy, and are flown regularly. Others are in "dynamic" condition, meaning that the engine is in working order and the plane could be made airworthy if enough time and money were spent on its restoration. Others, like the Boeing-707, are permanently grounded.

The most modern and expensive aircraft still in service with the IAF — the F-15, F-16 and the Cobra and Apache attack helicopters — are represented at the museum by models. These will be replaced by the real thing when one becomes unserviceable and can be given to the museum. However, the vast majority of planes at the museum, right up to the F-4 Phantom fighter-bomber, the Hercules military transport and the Israeli-manufactured Kfir jet fighter-interceptor, are real.

Yaacov Terner takes pride in the beautifully landscaped museum, with its trim flowerbeds and rows of planes lovingly cared for by devoted technicians. "Every foreign defence minister or Air Force commander who visits Israel makes a point of seeing the museum."

לשנה טובה תכתבו

Military volunteers play key role in Israel

Sar-El volunteers Iva Corntire from Philadelphia, Pennsylvania and Larry Rawlings from Denver, Colorado do simple maintenance on a mobile cannon at an army base in southern Israel. [WZPS photo]

You don't have to be 18 years old and in peak physical condition to serve in the Israel Defence Forces (IDF). You don't have to train for combat duty, undergo basic training, pass a desert survival course or fire an Uzi. And, as the 80 Americans attending the 10th reunion of Sar-El (Volunteers for Israel) in Jerusalem will tell you, you don't even have to be an Israeli citizen.

What is required to join the Sar-El, three-week army volunteers program, however, is a willingness to work hard, adaptability, and, according to one volunteer, "a good sense of humor." And working on an army base or in an Israeli hospital is not so easy when living in barracks and having to put up with rations, roll call and orders from a commanding officer who may be young enough to be your grandchild.

Military volunteering is not new to Israel. During the 1948 War of Independence, many volunteers came to Palestine through "Mahal" (Volunteers From Abroad). The impetus for Sar-El, however, came from another war — the 1982 action in Lebanon. General Aaron Davidi suggested calling up Americans to help with the kibbutz harvests and some 650 Americans heeded the call. Since then more than 33,000 foreign volunteers from 20 countries have engaged in just about any noncombat task — cleaning weapons, repairing vehicles, cooking, etc. Some 3,280 volunteers, including teachers, professors, mechanics and engineers (aged 18-65), came in 1991 alone.

Today's volunteers pay their own fare but the barracks, board and uniform are courtesy of the IDF. Arline Tepper, a computer artist from Los Angeles, says, "The Sar-El program was wonderful but the work was sometimes tedious. I distributed sleeping bags, did laundry and sorted uniforms by size — anything to relieve a reservist from duty."

For New Yorker Al Goldberg and New Jerseyite Bob Kauffman, who have a friendly feud over who can serve the most IDF time, the 24 and 23 Sar-El stints they have done, respectively, speak for their dedication. "If a reservist has to serve only 40 instead of 42 days," says Kauffman, "then I've contributed something." And indeed, notes New Haven-born Michael Ben Lev, who directs the volunteers during his reserve duty, "When Kauffman is on duty, the sergeant major can take leave."

"The volunteers contribute not only physical labor, but work ethic which they impart to the Israelis," notes General Davidi. "The Americans work efficiently, boost morale and are wonderful in times of crisis. During the Gulf War, they served their time (usually three weeks) and more, and not one left."

Jean Blum, a Philadelphia schoolteacher, served in an army hospital during the Gulf War and was "decorated" for her service. "I picked January 13, 1991 for my arrival and wasn't about to change it. I relieved nurses, did physical therapy and helped care for the staff's children when schools were closed."

Hungarian-born Katy and Moran Hynel's Sar-El service also led them and their two teenage daughters to settle in Israel. Arriving just days after the start of the Gulf War, they were visited in a Tel Aviv absorption centre by General Davidi and Rachel Carmi. Since then, Sar-El volunteers have helped Moran, an artist, find work as an illustrator and have become "like family," she says.

The unheated, non air-conditioned barracks with army issue mattresses and army rations, that drove some volunteers to spend lunchtime sampling every falafel stand from Ashkelon to Kiryat Malachi, attest to the authentic army experience. But army leave allowed volunteers such excursions as ascending Masada (in full uniform), visiting Jerusalem, and spending Shabbat with Israeli families.

While army service focuses on the martial, some volunteers and soldiers also get involved in the marital. 500 such strategic alliances have taken place, 30 of them attended by General Davidi. — WZPS

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לשנה טובה תכתבו

Researchers try new ways to grow trees

Nothing symbolizes stability as much as trees do. Yet even that eternal image of permanence may be changing. Israeli researchers have come up with some rather unorthodox methods of growing peaches, including "mobile orchards."

The concept of the mobile orchard grew out of the development of meadow orchards — orchards planted in dense rows and heavily pruned to create a low hedge configuration for easy management, explained Professor Amnon Erez of Israel's Volcani Institute Department of Deciduous and Tropical Fruit Trees. One of the investigations focused on using the compact root system of these trees to allow farmers in hilly areas of the Galilee to utilize poor-quality calcareous hillsides.

"Meadow orchards were planted in shallow trenches carved out of the hillsides and filled in with volcanic tuff," he explained. "When we found the trees thrived under such conditions and made do with very little soil, we began experimenting with growing trees in pots, thus making them mobile.

"In the beginning we tried large pots, but we found that a fruit tree will flourish in as little as a 15-litre plastic bucket. The advantages of such individual 'units' are that they are small and manageable, and can easily be lifted without the aid of a forklift. Mobility opens up the possibility of offering a plant an environment different from its natural one."

Mobile orchards can provide two major advantages: 1) soil conditions can be changed artificially; 2) the climatic environment can be manipulated.

Apples and citrus, which keep well, are available all year round. When we surveyed the export markets, we found the most suitable species with the highest profit potential were early varieties of deciduous stone fruits. We reasoned that, with manipulation, the dormancy of these species may be satisfied by artificial chilling early enough to allow early bud break and fruit production in the gaps between the northern and southern hemispheres' growing seasons — April and October — when there is no fruit available," revealed the Israeli researcher. "Most of our work has been with peaches targeted for ripening in April, but we have begun investigating apricots and sweet cherries as well."

At the end of October, trees from mobile orchards in the Jordan Valley were transferred to cold storage, where they remained for 14 to 60 days, depending on the variety. When the trees were returned to open fields in the Jordan Valley, a region characterized by mild winters, they began to awaken, producing buds and leaves, and yielding 2-3 metric tons of high-quality fruit as early as April when there were no other peaches on the market. In the Jordan Valley, quality is also a function of ideal conditions — warm days and cool nights — which in many deciduous trees produce fruit with a high-sugar content.

While the Jordan Valley with its mild climate is particularly suitable, the same method has been applied in a number of greenhouses along the coastal plain. Erez's studies show the trees have developed well. To date, commercial plots are very limited.

The primary stumbling block for expansion of this revolutionary method — especially in the Jordan Valley where the peaches are produced in open fields — is the limited number of cold storage plants and the high cost of refrigeration. In the last three years, Erez has conducted experiments that promise to offer the true breakthrough that can turn mobile orchards into a bona fide economic branch.

"We have searched for areas of the country where we can cool the trees by evaporating cooling — wetting their foliage artificially and letting the moisture evaporate. The slopes just above the Jordan Valley were found to be ideal. Thus, natural evaporation can be used to cool the tree far below the actual air temperature, both day and night, breaking the trees' dormancy and fulfilling their cold requirements without costly refrigeration."

Erez is confident that this method will overcome the economic-technological bottleneck that has prevented expansion of this revolutionary method of producing off-season peaches, apricots, and sweet cherries. While the future seems bright, mobile orchards will nevertheless remain a high-risk enterprise — a gamble with Mother Nature, who can decimate a crop overnight with a cold snap of her fingers and a puff of arctic air.

(Jerusalem Dateline)

Murray Zoltak, Sol Berznoger and Families

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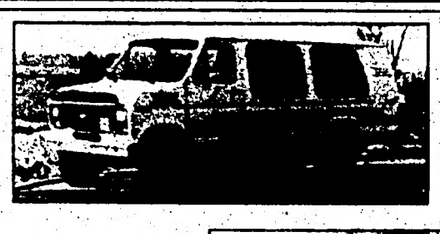

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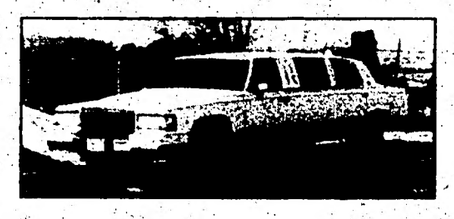

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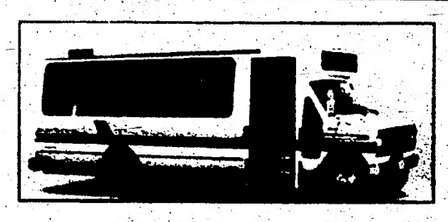

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לשנה טובה תכתבו

Passion for Judaism helps rabbi increase shul's membership

By LEILA SPEISMAN

Articulate, intelligent, passionately committed to his view of Judaism — that is Rabbi Lawrence Pinsker, rabbi of Congregation Darchei Noam, the only Reconstructionist synagogue in Toronto.

Together with his wife, Marlee, and their three children, Chicago-born Rabbi Pinsker came to Toronto in the summer of 1991. Previously he had been founding rabbi of the West End Synagogue in Manhattan.

Darchei Noam has grown 25 percent since he came, Rabbi Pinsker says happily. Regular attendance is increasing, he says, adding that the members are "very responsive — delightful to work with."

He is especially pleased with the adult education program at the synagogue. Those attending adult education programs show a high level of sophistication, take their studies seriously, and apply what they learn easily to, for example, the Shabbat services and his sermon, he says.

"I admire how they take being Jews seriously, and try to enhance it."

The hallmark of Reconstructionist Judaism, he explains, is to take seriously what being a Jew is, and that is not necessarily, he believes, institutionalized Judaism.

The members of Darchei Noam, he says, are sophisticated enough to know that there have been variants of Jewish practice over the centuries.

"They are motivated by the importance of what we do here; the importance of being Jewish in a larger world."

Intimacy, intelligibility, accessibility are prime concerns of the members, Rabbi Pinsker points out.

"We don't pray by rote. We don't want to say that because of someone's level of knowledge, they don't have something to say.

"We accept people as they come to us. If we have any conditions, it's that they are honest with themselves, curious about Jewish life, and willing to work with others in accordance with their own needs."

Rabbi Pinsker disputes the often expressed belief that baalei teshuvah are only found in the Orthodox world.

"There are baalei teshuvah in the liberal community just as surely as in the religious community," he says, calling for outreach at every level of belief and observance. Outreach is one area which Rabbi Pinsker strongly believes must be encouraged and increased.

The rabbi also wants to become more involved with the community outside his own congregation, particularly in developing a broader-based outreach to non-affiliated Jews. "Think of the people who would benefit from discovering the richness and healing power of Jewish life and Jewish wisdom."

Judaism, he believes can "contribute so much to an understanding of the dilemmas facing the human race. We haven't come to grips with how to come to grips with the unfolding human destiny."

The task of Jews, he says, is to represent a vision of holiness, of the nature of God. If we do that, and express that vision to the outside world, "ultimately, the outcome will be a clarification not only of the nature of God, but of the nature of humanity," he explains.

"If we can play some part in that, what more can be expected of us?"

Ethiopian social worker tackles new challenges

Avraham Nagosa is the first Ethiopian social worker to hold a degree from the Hebrew University. He is a savvy and concerned representative of a community struggling to overcome the obstacles of adjustment.

Through the Jewish Agency, programs for Ethiopians run the gamut from housing to vocational training. Ethiopian Jews receive courses in language, bureaucracy, banking, grocery shopping. They are often "adopted" by veteran Israeli families for emotional and practical support. Special programs have been designed for Ethiopian children to quickly improve their academic skills and to make them feel a part of their new world. North American Jews support these absorption programs through the United Jewish Appeal/Federation Annual and Operation Exodus Campaigns.

Nonetheless, an influx of thousands of Ethiopian Jews, who skip centuries of development just to get through one day in their new home, has presented unique challenges. And there are going to be more Avraham Nagosas to meet these challenges.

Nagosa, who is in his mid-30s, arrived in Israel in 1985 with his wife and oldest daughter. Later, they had another child, who they proudly point out is a sabra. But when he left Ethiopia, he thought that the separation from his parents and his extended family would be a brief stint. The stint turned into three anxiety-ridden years.

When Nagosa arrived in Israel, he had one important advantage that helped to quickly open doors for him. He was fluent in English. This skill made him a valued interpreter at absorption centres. He was able to translate not only the Amharic words, but also Ethiopian traditions and culture.

During the years leading up to his degree, he worked with the elderly and also with Ethiopians in schools and hospitals. For rural Ethiopians he has been a life boat in a sea of change. For Israelis, he's been the guide through a new culture. He's helped Israelis understand a culture where electricity, let alone modern technology, was unheard of; a culture based on a patriarchal authority that could only clash with the Israeli way of life.

Nagosa believes that an answer to the successful integration of Ethiopian Jews, is in the training and employment of more Ethiopian social workers. He says, "If we want to bridge the cultural gap, we must have Ethiopian social workers who understand the community and speak its language."

Understanding the situation has lead Nagosa to place a special emphasis on education. He says, "Ethiopian children have to be taught why a formal education is important. It's a foreign idea to them. And if they're going to catch on to this, then they have to be taught in elementary school." However, and as Nagosa well knows, the challenge continues on into higher education.

Nagosa was instrumental in establishing the Ethiopian Students' Organization for students in post-secondary institutions. Among other services, the organization offers moral support and academic tutoring. Nagosa points out, "Ethiopians must be encouraged to go to study in universities. Once they're educated, they'll be able to make important contributions to their country and their community."

Nagosa had a relatively smooth aliyah, which he refers to as "The great event in my life." He also has very personal reasons for wanting Ethiopian Jews to adjust and thrive in their new home. He says, "I know that my daughters have a wonderful future ahead of them. I just want to make sure that all Ethiopian Jewish parents can say that."

(UJA Press Service)

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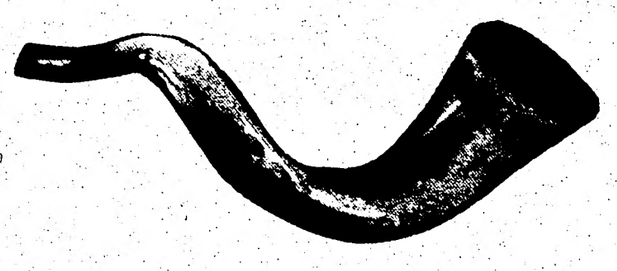

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לשנה טובה תכתבו

Student uses telepathic gift

As a group of classmates at the Makor Haim school in Bnei Brak begin an exam, one boy quietly leaves the room. Though his behavior is not disruptive, his presence, ironically, is. The pupil, Oren Maili, 13, knows both the questions and answers to a test before it is even administered. "I've been given a gift," Oren admits, "but I consider myself a regular kid. It's only on stage that I feel like a star."

"At first, everyone wanted to be Oren's friend," says father Rony, "and people started turning up at our home in the hope that Oren would reveal something to them, touch them, or heal them."

His classmates, once intimidated, are now relatively comfortable with Oren and his abilities. Surprisingly, they have never tried taking advantage of his talents.

However, weekly performances at the "November" night-club in Old Jaffa allow Oren's talents free reign. Blindfolded and seated with his back to the audience, Oren describes audience members and how they're dressed, giving phone numbers and other personal details listed on their ID cards. He also bends spoons, can move the hands of a wrist watch and light a torch simply by concentrating.

Often referred to as "the little wonder worker," Oren's abilities were spotlighted some two years ago when a reporter from Japanese television came to interview him. Oren travelled to a location in Jerusalem, while his father went with the reporter and a translator to Tel Aviv. Successfully "reading" the serial number of a 50 shekel note the reporter was holding, along with the positioning of the box he placed it in (there were 50 empty film boxes on the table), the reporter was dumbfounded.

The final test came, though, when the reporter secretly switched bills. Oren, from a distance of some 65 kilometres, insisted the serial number he had originally given was no longer compatible with the number on the bill.

On another occasion, the reporter and Oren each opened a pack of playing cards. The reporter picked a card and Oren picked the same card out of the pack.

In December 1991, Oren appeared on a television show and amazed audience members and home viewers by cracking the code of an "uncrackable" police safe used for keeping weapons. During his performance, the studio was bombarded with telephone calls from viewers who had experienced a variety of strange sensations: broken clocks that suddenly began ticking and watches and clocks stopped entirely.

One woman's wristwatch simply popped off her hand. Another viewer phoned to say that her spoon bent of its own accord inside her coffee cup. Strange things also happened with electricity. One household suffered a complete power failure during the show and the Electricity Company maintains that it was not due to any central power failure. The Electricity Company also noted that there was an unusual and dramatic rise in the demand for electricity during the show.

"It's natural to be skeptical," says Rony. "Oren was in first grade when I discovered his abilities. "He came to me one day and told me to take a bill from my pocket. He then proceeded to tell me the serial number. I was sure he was playing some sort of trick on me," he recalls. "I told him to go into the next room and said, 'I'll touch objects. See if you can tell me which ones.' He looked at me and said, 'You think I'm trying to fool you, but I know everything you're thinking.' He went into the next room and I touched different objects. He knew everything I touched."

The only rationalization behind Oren's powers, says Rony, is the headaches that Oren suffered at age four and a half. Doctors were of no help and X-rays showed nothing. The doctors concluded that Oren was perfectly healthy and that the headaches would go away in time. They disappeared the following year.

Family members have been involved with Oren's career from the start. One of three children, he says, "we all get along great . . . they have nothing to be jealous of. My success is their success." In fact, his 16-year-old brother Gil is also a successful artist, having recently released a record album.

During one performance Oren told a member of the audience that he should enter the national "Hishgad" lottery. He did and won a Peugeot. "I rely on Oren a lot myself," admits Rony, a graphic artist with his own sign-making business. At times, Oren helps his father land jobs by telling him what bid to make. Once, he even saved his father money by advising him not to place a bid.

While Oren has spent much of his life in the entertainment world, his father and manager help him lead as normal a life as possible. He attends a traditional Jewish school "so that he'll learn about his roots and why we celebrate the holidays," says Rony. "These basics are not as ingrained in a secular school."

Spending so much time together has acted as a positive influence, and no doubt affected the father-son relationship and their telepathic bond. "I do feel very connected to him," smiles Rony. "Once people would say 'That's Rony's son.' Now they say, 'That's Oren's father'."

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לשנה טובה תכתבו

Variety of publications cater to Russian-speaking olim

It's Friday morning and a long line of impatient Russian-speakers stand outside a shop door, waiting for it to open. St. Petersberg? No, Tel Aviv, and it's the weekend newspapers in Russian they are waiting for, rather than food. "The Russian olim may not have much money, but they are more than ready to spend the little they have on the news," says Kfar Saba news agent Menachem Asher. "This is an educated, intelligent group of people and newspapers and magazines are important to them."

From two small publications in 1990, the Israeli-Russian reader can now choose from several high quality dailies, tabloids, weeklies and a bright new glossy woman's magazine. The top papers' circulations are on a par with many long-established Hebrew dailies (more than 40,000) but readership is believed to be nine times that figure, as copies are regularly passed around.

Standards are also impressively high. "Quality is important to the Russian immigrant," says Sergei Belotzerkovsky, former editor of a local Ukrainian Jewish newspaper. "Although content was censored in the former Soviet Union, the standard of newspapers was always very high in terms of language and style."

High quality is not universal, of course. Although many newspapers have a full complement of qualified, competent staff, others have been known to fill some of their pages by 'borrowing' from the Israeli and Russian press. Some, according to a journalist from one small paper, "use bits and pieces from several stories to give it an original flavor."

The current bestseller, according to Belotzerkovsky, is the daily *Nasha Strana* (Our Country), first published in 1975, with a circulation of about 20,000 daily and 45,000 on weekends. *Novosti Nedeli* (News of the Week) comes in second with slightly fewer regular buyers, but both papers offer well-written stories, with Shabbat supplements covering areas such as humor, literature and women's interests. Says news agent Asher, "Russian families average two or three papers on a Friday. That's an amazing dedication to reading the news."

The weekly *Vremya* (Time) is comparatively new and highly successful. Published by the Hebrew newspaper *Ma'ariv*, it was launched by the late Robert Maxwell's Mirror Group in March 1991. "By 10 a.m. you can't find a copy anywhere," claims Belotzerkovsky. "It's professional and well written and has quickly achieved a circulation of about 40,000.

Says 30-year-old former Moscow resident Igor Osciznik, "I read *Novosti* every day for the news and *Vremya* on weekends for the features and supplements. Both are very interesting and informative."

Others on the market include *Yediot Israel* (Israel News), published by the Hebrew daily *Yediot Aharonot*, *Krug*, *Sputnik* and *Echo*, a twice weekly steamy tabloid.

One of the hottest new publications on the market is *Portrait*, a stylish, glossy, woman's magazine edited by Emma Sotnikova. Published by Joanna Yehiel, a savvy former *Jerusalem Post* editor, extensive market research was undertaken before starting the project. "We cater to a literate, educated population which reads voraciously, and offer them good, unbiased articles on subjects of interest to new olim," she says.

One, for example, described how a mother handled the fears relating to her son's brit milah (circumcision). Others have included explanations on how to eat an avocado (unknown in Russia) and how to prepare Chanukah doughnuts. Fashion pieces cater to immigrants on a shoe-string budget — "How to transform an old sweater into something new" — as well as those interested in up-to-the-minute fashion.

"I'm trying to provide both fantasy and reality," says Yehiel, "and a magazine as bright and attractive as anything on the market." It seems to be working. The first issue in December 1991, sold out in two days. The next month 20,000 copies were published and again it sold out. **(WZPS)**

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Hospital For Sick Children 1915 — "All feeding bottles must be returned clean." [See story opposite page]

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לשנה טובה תכתבו

Hospital for Sick Children part of city's history

By DR. FRED WEINBERG

Nor Orimeleit, only the poor will be treated here. This was the sign outside the Elizabeth Street entrance to the outpatient department of The Hospital For Sick Children in 1915. The children's hospital had developed through three successive intermediate sites from 1875 until this large building was built in 1892 at the southeast corner of College and Elizabeth Streets.

The signs were in Yiddish to be understood by the many Jewish families who came to the Sick Children's Hospital for treatment. And probably it was also there to attract and appeal to this immigrant group to come and make use of their facilities, for experience in Eastern Europe had instilled in these people a fear of hospitals.

At other than the designated clinic hours, the notice in Yiddish continues "the doors would be locked."

The Hospital For Sick Children is now the largest pediatric hospital in North America. The new Atrium of HSC will open this coming winter. It is a nine story, approximately 817,000 square feet addition on four levels and will house 448 beds, 14 operating rooms and a new emergency department with an eight bed holding unit. Most patient rooms have accommodation for a parent to sleep overnight.

During the earlier years of the 20th century, parents hesitated to send ailing children to hospitals. Although Toronto did have general hospitals since 1812, there were no special facilities for children. Parents would admit them to hospital only as a last resort, and it was usual for these cases not to come home again.

In 1874 a group of Toronto women met in the home of Mr. Samuel Fenton McMaster at 26 Clover Hill to consider how they could help poor children who had become seriously ill. Mrs. McMaster, the wife of one of the partners in the dry goods importing firm of A.R. McMaster & Brothers at the corner of Yonge and Front Streets, felt that she had been spiritually led to found The Hospital For Sick Children in Toronto.

The years from 1900-1920 were years of great growth and change in the Toronto Jewish community. In 1901 there were only 3,000 Jews living in Toronto whose total population then was 208,000. By 1911 there were over 18,000 Jewish men, women and children living in the city.

This increase in immigration took place for several reasons. The pogroms and repression of the Jews in Russia and Poland drove them to this side of the Atlantic. The encouragement by the Canadian government to come here and work on the railways and in other areas of needed labour, also brought some. In addition, Jews came over to cut forests and to form some Jewish farm communities on the prairies out west.

Another reason for the significant increase in the Jewish child population in those years was the sending by the immigrant men already here, for their wives, children and relatives. Although the economic level of these Jewish immigrants to Canada was low, it was better than conditions in Europe. In Toronto they became rag pickers, butchers, bakers, junk dealers, country peddlers selling small wares, as well as fur and clothing factory workers.

Well over 60 percent of these immigrant Jewish families were living within half an hour's walking distance of the Sick Children's Hospital. By 1921 close to 35,000 Jews were living in Toronto (general population 521,393) nearly all of whom were Yiddish-speaking. Besides Sick Children's there were three other sources of medical help for the children of the growing Jewish population: private physicians, the Free Jewish Dispersary and some Christian missionary medical clinics.

The second largest group of newcomers were the Italians who also lived in the downtown area and so another interesting sign inside the hospital is in both Yiddish and Italian, instructing parents to wash out the infant feeding bottles returning them. Three of these very feeding bottles for pasteurized milk that were handed out to mothers who couldn't nurse as in the photograph were found in the excavation of the Dome Stadium in Toronto.

The site of the stadium was originally a land fill place and a garbage dump and so many discarded bottles of all kinds were found by the excavators. Three intact 1915 hand-blown bottles embossed in the glass with Hospital For Sick Children Pasteurized milk on the outside were sold by the workmen to antique dealers and so they found their way into private collections and to the hospital archives.

The Hospital For Sick Children has been a world leader in many advances in child care. Everyone knows that Sick Kid's was the place where Pablum was invented, but since the great achievement in 1930, HSC has recorded many other significant advances. Two world renowned surgical procedures — the Salter operation, to repair dislocation of the hips and the Mustard operation, to correct transportation of the great arteries, a heart defect that was often fatal — were pioneered here. Techniques combining plastic surgery and medical art are used to reshape the skulls and faces of children born with deformities of the head and neck and advances in genetics in the 1980's led to the identification and the cloning of a number of genes responded for causing hereditary diseases such as muscular dystrophy, Tay-Sachs disease, that attacks chiefly Jewish children, and cystic fibrosis.

About 20 patients annually requiring serious surgery unavailable in their homelands are treated at Sick Kid's and in its 12 year history the program has assisted 191 children from 61 countries and 9 of these from Israel. This outreach program began with a contribution from the city and the first patient was Herbie Q. who needed an operation best performed at Sick Kid's to correct his deformed windpipe. The funds raised for this child became designated as The Herbie Fund and currently there is about half a million dollars raised annually through various fundraising events. In addition, private Jewish sponsors bring children from Israel for treatment at the Hospital For Sick Children.

In the year when these photographs of the old hospital were taken, children were admitted with such diseases as diphtheria, polio, scarlet fever and osteomyelitis. Of course, many of these childhood illnesses are now preventable and current medical research centres on molecular biology. The hospital now specializes in organ and tissue transplants and research in taking place on the immune system in order to understand the rejection of transplanted human materials.

But even in those early days the tradition of concern for sick children extended equally to all colors, races and religions. Sick Kids served well the growing Jewish immigrant community that was flooding to the freedom of Canada. A review of the case records of the period shows this clearly.

And that is why, to help these Yiddish-speaking parents, signs were put up inside and outside the hospital in their own language. It was true then and it is true today, Sick Kids is certainly the place where "no child is ever turned away."

Dr. Fred Weinberg is an honorary consultant at The Hospital For Sick Children.

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The Fajerlech ensemble in action.

Dance troupe tries to survive

BY SHELDON KIRSHNER

Fajerlech, the Jewish song-and-dance ensemble, has fallen on hard times.

Fajerlech, the first such group in the former Soviet Union after World War II, has been ravaged by rampant inflation.

A phenomenon that has gripped all the republics of the ex-Soviet Union, including this one, inflation has sharply increased operating costs and ticket prices.

As a result, Fajerlech — which specializes in recreating the spirit of the East European shtetl through the medium of Yiddish, Hebrew, Lithuanian, Russian and Ladino — is tottering on the brink of collapse, according to its director, Gregori Kravets.

It is an ironic situation.

With the advent of perestroika and glasnost, Fajerlech enjoyed unprecedented freedom of expression and prosperity. Before the mid-1980s, Fajerlech had been only tolerated by the authorities, given the Communists' disdain and repression of Jewish culture.

Kravets, naturally, assumed that Fajerlech would continue to thrive under the liberating influences of perestroika/glasnost and the declaration of Lithuanian independence in 1990. And for a while, this was true.

Fajerlech, founded in 1970, was no longer bound by travel restrictions, and could now perform outside the boundaries of Lithuania and Belarus.

Between 1988 and 1990, Fajerlech was on the road most of the time, performing all over the Soviet Union, as well as in Poland, Israel, Denmark, Holland, Britain and Germany.

It appeared that its future was assured. Kravets and his wife Anna, its artistic director, couldn't have been happier.

But of late, nothing seems to have gone right for Fajerlech, which consists of 10 dancers, four singers and five musicians.

Costs for such basics as hall rentals, transportation and hotels have skyrocketed, while the price of tickets has risen beyond the means of the average working person.

Kravets has appealed to the Lithuanian government for help, but it has not been forthcoming, possibly because Fajerlech is a professional troupe.

He has considered relocating to Israel, but has not done so because the Israeli government is in no position to provide subsidies, the lifeblood of any artistic company.

Kravets is counting on foreign sponsorship. He warns that Fajerlech may die if it is not propped up by a fresh infusion of funds.

Although Kravets is a showman par excellence, he is an engineer by background. However, in his teens, he learned to play the drums and became addicted to show business. Now 44, he joined Fajerlech on a full-time basis in 1988, after starting off as an assistant to the director.

Brought up in a traditional Jewish household, he was 6 years old when his father, a glove maker, began to teach him the rudiments of Yiddish and Jewish history. This was at a time when Yiddishkeit was officially forbidden in what was then the Soviet Union.

Anti-Semitism was a constant in his life, both in the Red Army, where he was a draftee on the then-tense Chinese border for 2½ years, and in the civilian sector, where some jobs were closed to Jews.

Gregori and Anna Kravets, who have two children, have worked exceedingly hard to fashion Fajerlech into an ensemble that will appeal to the Jewish community, both in Lithuania and abroad.

But now, when it should be thriving, it is struggling just to survive.

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לשנה טובה תכתבו

Life in a Soviet labor camp

By NATHAN SHUMSKI

When the Germans invaded Poland in September, 1939, many Jews escaped to the East to Byalystock, which was already occupied by the Soviet Union.

I reached a city, Pinsk, where I found work in a plywood factory. In March, 1940, the NKVD, the KGB's precursor, started arresting all refugees (Byezhences) from Poland. We were placed in a jail named Brisker. After three months of nightly interrogations, we were deported in sealed cattle wagons to the woods near the Finnish border.

There, I was assigned to a brigade to cut trees that were thousands of years old. The work day was officially 12 hours, but in fact was 14 to 16 hours, including the march to and from the woods. Leaving the camp, we were given working tools such as axes, picks and the like, which we had to carry and for which we were responsible.

For this work we received 400 grams of wet, under-baked bread and two cups of soup; one in the morning and one in the evening. The soup was a dish of dirty, warm water with some sort of peas and leaves, or simple grass. Sometimes it contained an inch-and-a-half piece of salted fish. This was the nutrition from which we had to live, march and work.

Among us were some Orthodox Jews who tried very hard to avoid working on Shabbat. They hid under the bunks, in the woods or in simple self-made holes around the camp. They were severely punished when they were discovered and put in a solitary cell for two or three days without food.

Every effort was made to observe the High Holidays. Nobody had a calendar to know the exact time, but some Jews tried to calculate the dates.

When the High Holidays approached, an increased number of Jews fell into this category. Yom Kippur, 1940, fell on a Saturday. A group of Jews assembled secretly Friday evening in one of the barracks to recite Kol Nidre by memory. All prayer books and almost everything else had been confiscated. Some of the secular Jews stood guard outside the barracks.

The evening passed without incident. But on Yom Kippur morning, many Jews did not report to the gates for work. The supervisors became incensed and chased the prisoners from the barracks. Many were missing from the regular brigades, so the authorities tried to organize new ones.

I was assigned to a new brigade and we were sent to a large ravine full of dirty water and mud. We had to carry on our shoulders poles 40 to 50 metres long and put them in the ravines side by side to cover the water and mud. A railroad was planned for this bridge.

We were starving from undernourishment, suffering from back-breaking work and marching for hours. We were not able to carry such heavy lumber. On that particular day it was raining with cold winds, and the supervisor threatened to charge us with sabotage, for which we would receive the death sentence. "We will shoot you like wild dogs!" they screamed at us among other epithets.

As punishment for not fulfilling the assigned orders, they prolonged the day's work for an extra 2 hours. When they finally ordered us to form lines to return to the barracks it was already late at night.

When we approached the camp about 10 or 11 p.m., all the inhabitants were already asleep. Those who supplied us with the daily ration of bread and coupons for the soups had taken them for themselves or sold them, and the kitchen was closed.

So we finished that day, and the next without any food, and we fell asleep, cold, with aching hunger, on the so-called bunk beds that were made of lumber. We didn't have mattresses, pillows, or blankets. We covered ourselves with our wet garments, those who had them.

The local camp administrators reported to their superiors at headquarters what had occurred: that the prisoners had held a strike and uprising and were to be punished with the death sentence.

The next morning several trucks loaded with armed soldiers and NKVD officers arrived at the camp.

They called some of those who had refused to work to the offices to find out what had happened. There were some Jews among the officers. After the investigation and explanations from the Jewish inmates, those who had not reported to work on Yom Kippur morning refused to take their assigned daily food portions and began fasting.

The remaining Jews in the camp expected the worst. But to everyone's astonishment the NKVD officers gave orders that everyone who wanted to pray at Yom Kippur services would be allowed to assemble in a barrack and that the kitchen had to prepare special and better food, with additional extra bread or bones, and better soup, for the Jewish prisoners.

The joy among the Jewish inmates was great. To make up the missing day's work, some of the Jews were assigned to work the next day, Sunday.

In contrast, we who worked on Saturday were busy drying out our wet clothes and were hungry and disappointed.

I do not know what the others decided after that event. But I made up my mind that I would do everything possible to observe and celebrate the High Holidays, especially Yom Kippur, together with fellow Jews.

In September of the following year, I was released from the labor camp, as a result of the agreement between Stalin and the Polish government-in-exile in London. General Sikorski released all Polish citizens kept in the Soviet prisons and camps.

Approximately two weeks after liberation, I was in a city in Kazakstan and found out that Jews would be assembling in a basement to mark Yom Kippur.

I was there among them and with few exceptions I have followed my vow ever since.

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לשנה טובה תכתבו

Prayers adapting to changes in society

By DEBRA NUSSBAUM COHEN

Yah. Rachamema (Merciful One). Ruach HaOlam Spirit of the World). Mekor Chaim (Source of Life). Eyn HaChaim (Wellspring of Life).

These words are names for God, and all of them are gender-neutral or feminine.

They are but a few of the new terms currently being incorporated into the liturgy as a growing number of Jews look away from the traditional male metaphors for God to search for new ways to decribe the divine.

Rabbi Julie Greenberg, a Reconstructionist, once stood at the Western Wall in Jerusalem and asked young Orthodox boys and girls if God is a man or a woman.

"They all said a man, of course," recalls Greenberg, who is director of the Jewish Renewal Life Center, a progressive yeshiva in Philadelphia.

"The message communicated in the traditional liturgy is that men are subservient to God, and women are subservient to man," according to rabbi Joanna Katz, also a Reconstructionist and an organizer in the Jewish feminist communities.

For those who agree that this is an incomplete image of God, describing the divine using female metaphors creates spiritual access to a loving creator from whom they felt distanced.

Rachamema, one of the newly-developed terms, for example, comes from the Hebrew word "rechem," which means "womb," which is also the linguistic root of "rachmanut," or "mercy."

But for more traditional Jews, changing the language of prayer means an irreparable break with the past that ventures dangerously close to idolatry.

Describing God in female terms is "nonsensical," says Rabbi Binyamin Walfish, executive vice-president of the Rabbinical Council of America, an Orthodox organization.

"Because it's an anthropomorphic expression, it borders on idolatry. God is a transcendant being," he said.

Rabbi Jules Harlow, director of publications for the Conservative movement's Rabbinical Assembly, acknowledges that "since the Middle Ages there has been development" in the prayer form, but says that some of the newest changes "are dangerous to maintaining the fabric of tradition in Jewish liturgy."

Others disagree, especially those involved in the Jewish renewal movement of prayer groups and chavurot, where much of the alternative language has originated.

From their point of view, it is very traditionally Jewish to develop prayer forms to reflect the changing needs of the community.

"The crisis of modernity for Judaism is an ossification of that process, that liturgy stopped evolving," says Marcia Falk, a poet, creator of liturgy and author of a forthcoming book called *A Book of Blessings: A Feminist-Jewish Reconstruction of Prayer."*

The book is a compilation of blessings in Hebrew and English, including daily, Shabbat, Rosh Chodesh and High Holy Day prayers, and life-cycle events from birth until death. It is scheduled to be published next year.

"There's a sense that the only way to have tradition is to nostalgically hold on to some idea from the past. That's the quickest way to see it die," said Falk.

"Liturgy reflects Jews in their particular social context. It is simply false to say that tradition is only one thing."

The first progressive prayer groups began developing new feminine and gender-neutral names for God in their liturgy about 15 years ago.

Slowly, the practice is making its way into the mainstream, through the Reconstructionist and Reform movements and even in a limited way, finding a place in the Conservative movement.

As in every other matter of religious import, there is great debate over how far to take these egalitarian principles.

So far, altering the prayers seems to be happening more on an oral, ad-hoc basis, rather than in print. For example, congregants say "God," rather than "Lord" or "Master" when they come upon it in a synagogue reading.

The first change usually made in the Hebrew liturgy is to add the mothers, the imahot — Sarah, Rebecca, Leah and Rachel — to recitations of the fathers, the avot — Abraham, Isaac and Jacob.

Aside from adding the imahot, the Reconstructionist and Reform movements have not changed the Hebrew wording in their prayerbooks.

"We're committed to complete gender neutrality in our English. Hebrew isn't a gender-neutral language, so there's not much we can do, except add the imahot," said Rabbi Mordechai Liebling, executive director of the Federation of Reconstructionist Congregation and Havurot.

The next step after inclusion of the mothers is to change the English translation of Adonai, the traditional metaphor for the unknown and unknowable name of God.

"Using Lord or King, masculine terms, is eschewed," said Rabbi H. Leonard Poller, chairman of the Committee on Liturgy of the Reform movement's Central Conference of American Rabbis.

Avoiding the most patriarchal of terms "enables the worshipper to express his or her relationship to the divine without having to feel excluded," he said.

At the same time, "There are masculine and feminine aspects to the godhead, and we need not negate the idea of gender altogether as long as we are balanced," said Rabbi Elliot Stevens, director of publications for the CCAR.

The liturgy has been amended most dramatically by the P'nai Or Religious Fellowship, an outreach and educational organization which serves groups affiliated with the Jewish renewal movement.

The Fellowship has made the Hebrew egalitarian in its new siddur, "Or Chadash."

"Brucha At" is used interchangeably with the traditional "Baruch Ata" of most blessings, and the feminine forms of verbs and nouns are provided alongside the masculine.

Another remedy is to retrieve the prayers and meditations that women wrote in centuries past, suggest rabbis, or to include the poems and prose of contemporary female writers in the liturgy.

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לשנה טובה תכתבו

The Dachau concentration camp, just outside Munich. [Ron Csillag photo]

Trip to Germany proves an eye-opener for reporter

By RON CSILLAG

Like many children of Holocaust survivors, I too vowed never to set foot on German soil.

It wasn't that I disliked Germans. In truth, I have known few and never did I encounter an unpleasant experience from those acquaintances. German-speaking people I came across in my professional life, on the other hand, seemed to surface only at public rallies for pro-Nazi publisher Ernst Zundel or to hear British revisionist historian David Irving expound on the historic purity of the German "race" and its innate inability to butcher millions. (That's the difference, it's my theory, between German anti-Semitism and hatred of Jews, say, in eastern Europe. German anti-Semites tend to deny the Holocaust took place, believing that the civilized, cultured and erudite Germany of the 1930s and '40s could never have dreamed up gas chambers; anti-Semites elsewhere lean toward the belief that not only did the Holocaust take place, but that it is necessary to finish the job).

No, my resolve never to visit the land that gave us Hitler, chimneys and mobile killing squads was more symbolic than anything else. I simply refused to sip beer, visit cathedrals and go to the opera in the nation to which much of my family owes its murder.

That's why an offer to me from the German government last spring to take part in a two-week Jewish journalists' junket unleased a great moral dilemma for me. What to do? It was after all, a freebie — all expenses paid by the press office in Bonn and a brisk, relevant and informative itinerary assembled by InterNationes, the state-run visitor's bureau. The trip was to be an eye-opener.

Then I remembered that I had, in fact, been to Germany once before. On my way to Israel in 1981, the plane landed briefly in Frankfurt in order to transfer to an El Al flight. Once on the tarmac, everyone bound for Israel was separated from those staying in Germany. Large, blond airport officials shouted instructions to weary passengers under a grey sky. Israel this way, Germany that. All Israel-bound travellers were placed aboard a bus and shuttled off. I remember the chill I felt as the Jews were segregated from everyone else.

So last March, I turned to my wife for counsel. As a lawyer, she's used to making razor-sharp, icily-logical decisions on the spot. Not this time. You see, my wife is also a child of survivors and not only does she share my conviction that Jews should shun Germany as a tourist destination, but she also never buys German products (a free Braun coffee maker we received by way of accrued credit card points is still a source of contention).

But we talked about it and decided I should go for the following reasons: 1) The trip was paid for and our money, save for a few gifts for our two children, would not be spent in Germany. Frivolous and infantile, perhaps, but that's how many survivors and their children view trips to places like Germany and Poland, and 2) some good could come out of it through articles in *The CJN*. Good enough. I accepted.

A few days later, Germany's deputy consul general in Toronto, an engaging, well-informed man named Walter Leuchs, invited me to lunch. When he asked about my background, I told him matter-of-factly that my Hungarian-born father had been an inmate at Mauthausen, while my Transylvanian mother is a survivor of Auschwitz, as is my mother-in-law. After a pause, he looked down, drew a breath and said, "Yes, my country has quite a history."

Not long after that, five tired Jewish journalists, four from the United States and me, sat in the glossy editorial offices of the respected Munich daily newspaper *Suddeutsche Zeitung*, and were being quizzed by the paper's Harvard-educated foreign editor, Josef Joffe. What, he asked, were our initial impressions of Germany?

After having spent a scant 36 hours in the country, I confessed my initial impression to be that young Germans seem to be making an earnest effort to come to grips with and learn from their terrible past, but some of the things I'd heard troubled me.

The twin convictions were arrived at after a two-hour session with 30 17-year-old students at the Josef Effner Gymnasium (high school) in the town of Dachau. Now, to most Germans, Dachau means a small burg about 20 minutes from Munich; a picturesque and quaint Bavarian burg that dates back 1,200 years. To the rest of the world, Dachau means the first concentration camp set up by Hitler, just a few months after he became chancellor in January, 1933.

The blacker meaning of Dachau, however, is not lost on these youths, as sharp and informed a group of young people as anyone would want to encounter. For one, they are subject to what has been described as the finest Holocaust curriculum in the world. And one is hard-pressed to find a German student anywhere who has not been to Israel.

These kids feel a connection to the Holocaust and most express positive feelings about Israel. They have heard first-hand stories about World War II from parents and grandparents — the latter, they concede, often not wanting to speak about those times.

But not everything they say is heartening. For one, they bristle at the slightest suggestion that generations which came after the war somehow bear the guilt of their forebears. "It's total nonsense to believe this generation guilty for the Holocaust," says one student. "We need not feel guilty. We had no chance to stop it." Even the mention of collective blame and the resulting responsibility modern Germans must have toward minorities is greeted lukewarmly.

Others insist that the townsfolk of Dachau did not know what was really happening at the camp nearby. Germans, they say, were powerless to stop Hitler, as the seeds of Nazism were planted in the 18th and 19 centuries. "On the other hand," offers one girl, "it's our history and we have to learn from it."

Our encounter with the students took place well before the current bout of neo-Nazi violence exploded against foreigners in the port city of Rostock but just days after about 1,000 extreme rightists held a rally in Dresden. Asked about Germans' treatment of foreigners, the students don't miss a beat: what about the United States' treatment of native Indians, they chime.

Germany, says one strapping young man, allows so many foreigners in because it feels guilty about its past. There's too much immigration, says another.

We were just catching our breaths from the intensive morning session when our group was invited to lunch at the Shloss Cafe Dachau by a jolly, ruddy-faced representative of the town, a man in his 70s. There were hints of what went on in the camp up the hill, he said, but no one knew exactly what. He remembers straggly people coming to town, accompanied by the SS, to get supplies. His parents, whom he described as fiercely anti-Nazi, once gave an inmate some bread. He then presents us with a gift: a full-color coffee-table book on Dachau. In 128 pages and hundreds of photographs, only one picture, spread over two pages, is devoted to the camp.

Then, the moment I was at once dreading and looking forward to came: a visit to the camp. Dachau today is immaculately groomed. The original barracks are gone; just two reconstituted ones stand. Erected in March 1933 for political prisoners, dissidents, union members, clergy and other "undesirables," Dachau served as the model for other camps. Adolf Eichmann and Auschwitz commandant Rudolph Hoess trained there and by wartime, it had spawned 36 subsidiary camps and work centres used to build armaments.

Of the 206,000 registered inmates, 32,000 were killed or worked to death, 4,000 in the two months before liberation. Most of the the murdered were Jews. Gas chambers were installed but never used, probably because the SS worried that the local denizens, so close, would catch on. A little-known fact told us by our guide was that in 1933, Germany's attorney-general opened an inquiry into Dachau. It came to naught.

So in the end, I don't regret my trip to Germany. I did sip beer, go to the opera and visit cathedrals. The people we met, especially students, were articulate and confident that their recently-unified country would reach new heights of success. But in the back of the mind, there is Dachau, just down the road from the cafe.

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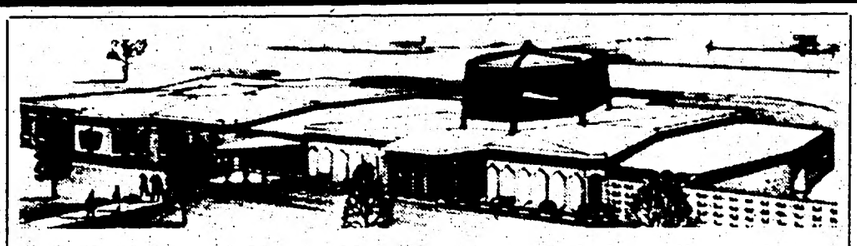

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לשנה טובה תכתבו

Israeli tourism industry prepares for High Holidays

With Rosh Hashanah just around the bend, Israeli tourism professionals are gearing up for a busy holiday season.

"We're expecting a very good season," says Mordechai Benari, information director of the Ministry of Tourism. "We've had a strong year so far, and we trust it will continue. The period from Rosh Hashanah through Simchat Torah is traditionally peak season," he notes.

Tourism ministry officials are hopeful that 1992 will be a record-breaking year, and predict that 1.7 million people will visit the country by year's end. The previous record, set in 1987, was 1.5 million visitors. This year's Passover/Easter season attracted 180,000 visitors, a number that tourism officials hope to match during the coming holidays.

If plane and hotel reservations are any indication, this year's holiday season promises to be one of the best in recent memory. Though exact figures are not yet available, travel agents report a surge in both incoming and outgoing tourism.

"Business for the chagim (holidays) is strong," reports Mark Feldman of Ziontours in Jerusalem. "While people certainly like to get away for Rosh Hashanah and Yom Kippur, the busiest time is during Sukkot, when the kids are off from school and families go on vacation."

According to Feldman, travel during the holidays is a two-way business. "While tourists flock to Israel for the chagim, Israelis rush to Kenya, Greece, Turkey, London or New York. Those who stay in the country take the kids to Tiberias or Eilat," he says.

If you haven't yet made your plane reservations, you would be wise to do so quickly, advises Aviva Lavie, public relations manager for El Al Airlines.

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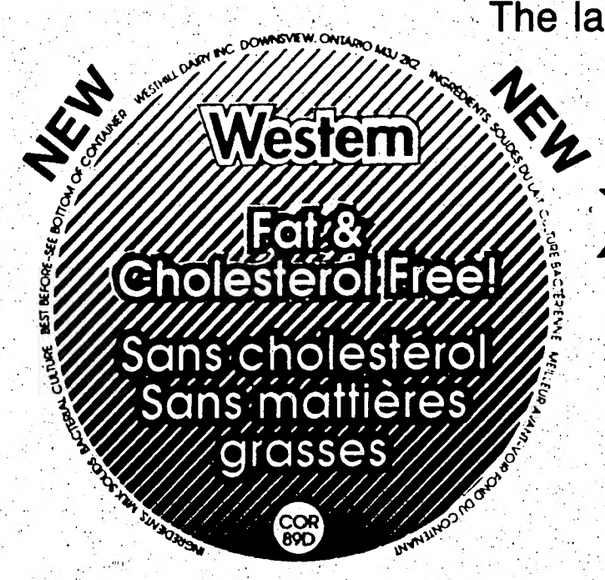

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3 matzos, 1 can tomato mushroom sauce, 2 eggs well beaten, 8 slices yellow cheese, 1 lb. Blue Bell cottage cheese.

Preheat oven to 350°. Mix cottage cheese & eggs. Pour boiling water over matza, drain quickly. Spread ¼ sauce on bottom 8" x 8" pan. 1st layer matza, ½ cottage cheese & egg, 4 slices cheese. 2nd layer, repeat. Top with matza & sauce. Bake 350° for 30 min. Let stand 10 min. slice.

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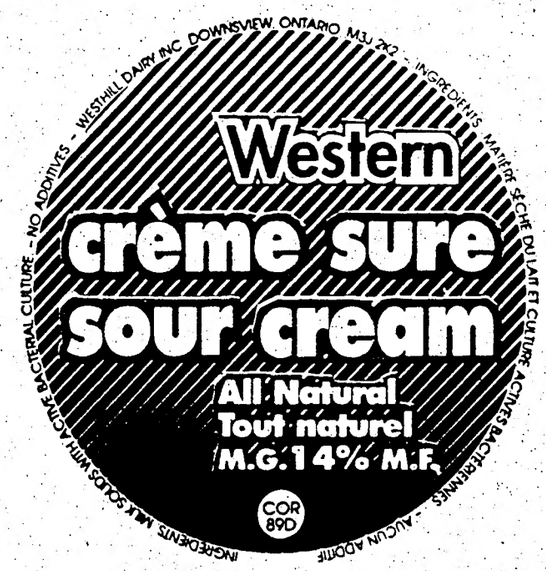

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